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A HANDBOOK AND GRAMMAR

OF THE

TAGALOG LANGUAGE.

BY

FIRST LIEUT. W. E. W. MACKINLAY,
First Cavalry, U. S. Army,
Member American Oriental Society.



WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1905.

899.5
M16

WAR DEPARTMENT,
Document No. 260.
OFFICE OF CHIEF OF STAFF.

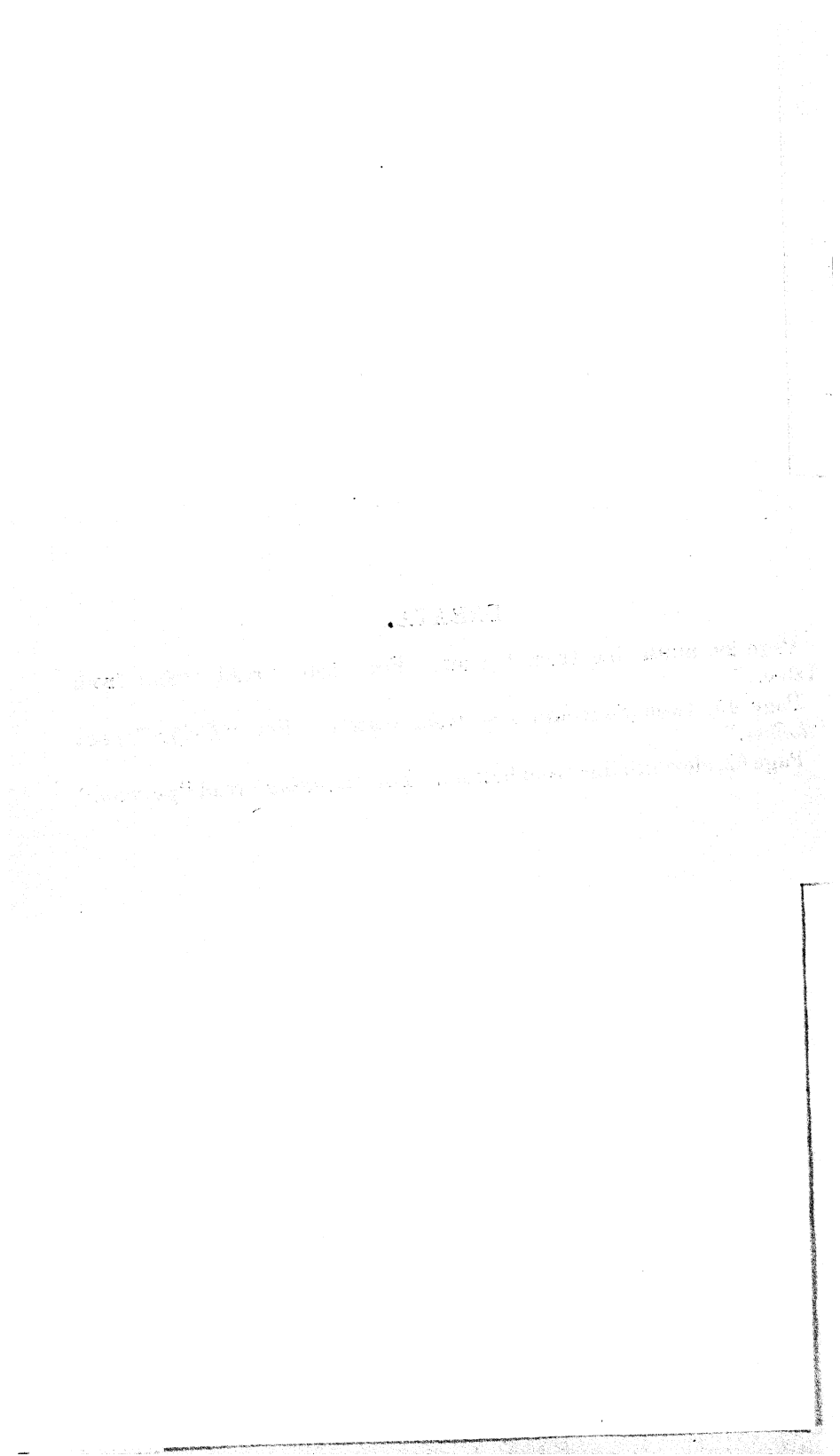
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ERRATA.

Page 29, ninth line from bottom. For “(Sp.)” read “(Sp.; from Aztec.)”

Page 45, twenty-seventh line from bottom. For “*Loñgos*” read “*loñgos*.”

Page 62, eleventh line from bottom. For “*pauaing*” read “*pauang*.”



[Extract.]

WAR DEPARTMENT,
OFFICE OF THE CHIEF OF STAFF,
Washington, August 30, 1905.

SIR: I have the honor to transmit herewith the manuscript of a work entitled "A Handbook and Grammar of the Tagalog Language," consisting of 399 pages of typewriting, which I estimate will make about 200 pages in print. I would suggest that the work be bound in a substantial waterproof cover, similar to that used for the latest edition of the "Soldier's Handbook," and that the size be 8 by 5½ inches, or approximately so.

I would also invite attention to the folders accompanying. * * * It would be best to have the left-hand edge of the folders begin at the outside margin of the printed page, so that when extended the student could read the corresponding text to the synopsis at the same time and not be obliged to turn the pages back and forth.

* * * * *

Very respectfully,

WILLIAM E. W. MACKINLAY,
First Lieutenant, First Cavalry.

Maj. WILLIAM D. BEACH,
Chief, Second (Military Information) Division,
Washington, D. C.

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163235

W.M.

PREFACE.

Shortly after the arrival of the author in the Philippines he, in common with many others, felt the need of a work upon the Tagalog language in English, and began to prepare this compendium, working upon it from time to time as other military duties permitted, and, upon being ordered to duty in Washington for the purpose of having better facilities for the completion of the work, has been enabled to bring it to such completion, under the direction of Maj. W. D. Beach, Fifteenth Cavalry, chief of the Second Division, General Staff.

As the Tagalog, belonging to a very different family of languages from those with which Americans are familiar, has extremely dissimilar characteristics from English or any Aryan tongue, the writer has devised a type scheme, presented in the folder herewith, by which the salient points of difference may be seen at a glance and vividly retained in the memory, thus enabling the student to use correct and intelligible Tagalog.

Supplemented by that constant practice necessary for the ear, it is believed that the copious index to this work, together with the type scheme, selected vocabularies, and plain nontechnical (as far as possible) explanations of the grammatical structure of Tagalog, will prove to be of value to those whose duty or inclination may lead them to consult this book. Such, at least, is the hope of the writer.

The Tagalog language is easily pronounced, regular in its forms, and although its structure is complex, yet when once grasped it is so plain that it is not only clearly comprehended, but is a key to all the Malayan tongues, especially to those of the Philippines. It is an idiom which builds up its sentences and parts of speech from roots by means of particles which are prefixed, infixed, or suffixed to the roots. Several of these particles may be combined with the same root, each having its share in the modification of the inherent idea of the root.

Attention is also invited to the great use of the "definite" in Tagalog, the so-called "passive" of the Spanish writers upon this subject.

The index, which has been made very full and copious, should be consulted, as every probable combination of particles has been noted, as well as Tagalog roots and English words occurring in the work. For example, every word preceded by the compound particle *ipinag* has been listed, thus enabling the root to be found at once, and so on in like manner.

The writer desires to express his appreciation for assistance received from the military authorities both in the Philippine Islands and the United States, from many of his brother officers, and from Profs. Friedrich Hirth, of Columbia; E. W. Hopkins, of Yale (secretary of the American Oriental Society); Paul Haupt and F. W. Blake, of Johns Hopkins; Otis T. Mason, of the Smithsonian Institution, and the late John W. Huett, of Luther College, Illinois. Valuable suggestions were also received from Messrs. Pedro Serrano Laktaw, author of a Tagalog-Spanish dictionary; Luis Torres, and Vicente Albert, all of Manila.



A HANDBOOK AND GRAMMAR OF THE TAGALOG LANGUAGE.

BIBLIOGRAPHY OF TAGALOG.

BOOKS CONSULTED IN THE PREPARATION OF THIS WORK.

It is scarcely necessary to mention that authorities upon Tagalog have not been very plentiful, even with the great revival of interest in the Malayo-Polynesian languages which has taken place within the last few years. The number of works, old and new, large and small, upon this subject, or bearing upon it, is very close to forty, and many of these are of little value or are obsolete. The number of reprints, however, brings the aggregate up to about one hundred, but this has no bearing upon the material available for study.

The isolation of the Philippine Islands under the Spanish régime also contributed to the neglect of the Philippine languages, and it seems almost as if Spanish and foreign workers in this field studiously avoided consulting one another's researches, or else were ignorant of them. In the review of books written upon Tagalog, or containing notices of it, works written to teach Spanish to the Tagalogs, novels—generally romances of the type current in the middle ages in Europe—lives of saints, and miscellaneous works, which make up what may be called the Tagalog literature, have been omitted. The total number of works in Tagalog may be estimated at from four to five hundred, and very few can be said to have a literary value.

The energy of those who are able to write Tagalog well has mainly been absorbed in newspaper work, and no great work has as yet appeared in the language.

It can scarcely be doubted that if some of the great works of the world were translated into Tagalog and placed where they would be accessible to the common people, who do not speak or read Spanish, and are almost too old to learn English well, that the results would be of great and immediate importance in the mental development of the race.

The honor of the first written treatise upon the Tagalog language probably belongs to the Friar Agustín de Alburquerque, who arrived at Manila from Nueva España (Mexico) in 1571, and after three years' residence in Taal, Balayan, and other parts of Batangas, became Prior of Tondo in 1575, holding the position until his death in 1580. This treatise has never been published, and the assertion is opposed by the Franciscan order, which claims the credit for the first work upon this subject. (See Vol. II, p. 563, "Estadismo de las Islas Filipinas, de Zúñiga," edited by W. E. Retana, Madrid, 1893; "La Política de España en Filipinas," año VI, núm. 134; and the "Catálogo Bio-Bibliográfico de los Religiosos Agustinos," Pérez, Manila, 1901.)

To the Franciscan friar Juan de Plasencia, or Portocarrero, who came to the Philippines with the first mission of his order in 1577, is attributed an "Arte y Diccionario" of Tagalog in 1581, which has remained in manuscript. (See "Catálogo Biográfico de los Religiosos Franciscanos," Moya, Manila, 1880.)

However, the most important point is when the first printed work upon the language was published, and this was undoubtedly in the year 1610, when an "Arte y Reglas de la Lengua Tagala," by Friar Francisco de San José of the Dominican order, and who arrived in the Philippines in 1595, was printed in the "Partido de Bataán," probably by Tomás Pinpín, a Tagalog. The book is a quarto of 327 pages of rice paper. One copy exists in the Museo-Biblioteca de Ultramar at Madrid. Other editions of this book were printed at Manila in 1752 and 1832. (See Retana's edition of Zúñiga, pp. 101-105.)

This work was followed in 1612 by the "Vocabulario de la Lengua Tagala," by Friar Pedro de San Buenaventura of the Franciscan order, who was in charge of parishes in the present province of La Laguna, and whose work was printed in Pila by Tomás Pinpín and Domingo Loag, Tagalogs. The book is described by Medina in his "La Imprenta en Manila," Santiago de Chile, 1896, and a facsimile of the title-page is given.

The Franciscan friar Juan de Oliver, who died in the Camarines in 1597, is said to have written a treatise upon the Tagalog, but his work seems to have been limited to correcting and adding to the "Arte y Diccionario" of Plasencia. Another of the same order, Francisco de San Antonio, who was in charge of Baler from 1611 to 1616, and from that time until his death in 1624 resided in the present La Laguna, wrote an "Arte" and a Tagalog-Spanish vocabulary, which works existed in manuscript in 1745, the author being known also as "Orejita." (See Cat. Biog. Rel. Fran., Manila, 1880; and the preface to the "Arte" of Totanés.)

The Augustinian friar Juan de Quifones, who died in Manila in 1587, also left a work upon the Tagalog, which is said by Beristáin to have been printed in Manila in 1581. (See Beristáin, Biblioteca Hispano-Americana Setentrional, Amecameca, México, 1883-1887, 2d ed.) The first edition was printed in Mexico City in 1816. (See Vol. II, p. 464.) The matter seems to be doubtful.

The Franciscan friar Gerónimo Monte y Escamilla, who died in 1614, is said to have left in manuscript an "Arte" and "Diccionario" in Tagalog, but the work, if extant, is in the archives of his order. (See Cat. Rel. Fran., Manila, 1880, p. 60.) A similar manuscript is said to have been written by Francisco de San Antonio, of the same order, who came to the Philippines in 1606 and died at Pila, La Laguna, in 1624. (See Id., p. 139.)

The third printed work upon Tagalog was the "Arte de Idioma Tagalog," by the Franciscan Agustín de la Magdalena, who arrived in the islands in 1665 and lived in Tayabas and Laguna for some years. Returning to Mexico he there gave his manuscripts to the press in 1679, and in 1684 returned to Manila, dying in Santa Cruz de La Laguna in 1689. (See La Imprenta en México, Medina, Sevilla, 1893, No. 1784; and Cat. Rel. Fran., Manila, 1880, p. 292.)

The Dominican friar Teodoro (Quiros) de la Madre de Díos, who came to the islands in 1627 and died in 1662, has been credited with an "Arte" of Tagalog by some bibliographers of Philippine literature, but Medina marks such a work as doubtful, as far as the printing is concerned.

The eighteenth century witnessed a revival of interest in the language, and in 1703 two works, both of which have been reprinted, were printed.

The first was the "Compendio de la Arte de la lengua Tagala," printed in Manila. This excellent treatise was reprinted at Sampaloc in 1787, and in Manila proper in 1879. Both the early editions are now rare. The author was the Augustinian friar Gaspar de San Agustín, who came to the Philippines in 1668, and died in Manila in 1724. He is better known as the author of the work "Conquistas de las Islas Filipinas," Part I, Madrid, 1698; Part II, Valladolid, 1890. The third edition, however, retains many obsolete words.

The second work was a "Vocabulario," or dictionary of the Tagalog, written by the Franciscan friar Domingo de los Santos, who came to the Philippines in 1665, and after administering parishes mainly in La Laguna,

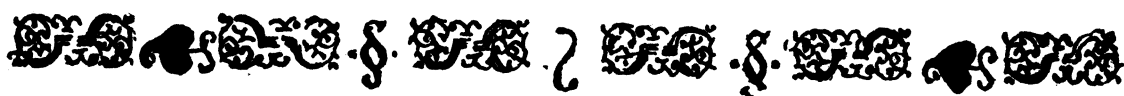
(Facsimile of first Tagalog grammar written.)

VOCABVLARIO DE LEN- * GVA TAGALA. *

§. EL ROMANCE CASTE. §.

✠ LLANO PVESTO ✠

~ PRIMERO. ~



¶ PRIMERA, Y SEGUNDA PARTE. ~

✠ Por Fr. Pedro de San Buena Ventura, inutil e in-
~ digno Religioso Franciscano descalzo. ~

(s) (s) (s) (s)

DIRIGIDO A D. IVAN DE SILVA CAVA

LLERO DEL ORDEN DE S. TIAGO GOVERNADOR Y CAPITAN
General destas Islas, y presidente de su Audiencia y Chancilleria Real.



¶ Virgo singularis, bona cuncta posce.



¶ Nosculpis solutos, mites fac, & canos.

¶ Con licencia Impresso en la noble Villa de Pila, Por Thomas Pinpin, y Domingo Loag
~ Tagalos. Año de. 1612. ~

(From reprint by Medina, Santiago de Chile.)

PRIMER



PRIMERA Y SEGUNDA

Por Fr. Pedro de San Juan
Mediano Religioso Franciscano



DIRIGIDO A D. IVAN

LLERO DEL ORDEN DE S. JACCO CO
General de la Orden de S. Jacco CO



En la imprenta de la Real Academia de la Historia

Con licencia impresa en la noble Villa de P. H.
Tajonar Año de
1700

died in Majayjay in 1695. His work was printed in the town of Tayabas in 1703, and but two copies seem to be known. One is from the Marsden collection, and is in the library of King's College, London, and the other in the archives of the Franciscan order. Some leaves of a manuscript "Arte" by the same author are also preserved in the archives. This dictionary was reprinted in Sampaloc in 1794 and in Manila in 1835. It is now obsolete. (See Cat. Rel. Fran., Manila, 1880, p. 294; Biblioteca Filipina, Retana, Madrid, 1898 [referred to hereafter as R.]; Nos. 77 and 148; Id., Nos. 26 note, 66 note, 66 and 594; and Cat. Bio.-Bib. Rel. Agustinos, Manila, 1901, pp. 133-134.)

The next work upon this subject was the "Arte y Reglas de la lengua Tagala," by the Augustinian friar Tomás Ortiz, printed at the convento of Sampaloc in 1740. The author came to the Philippines in 1690, was a missionary in China until about 1712, and died in Manila in 1742. (See Medina, La Imprenta en Manila and Cat. Rel. Agustinos, p. 169.)

In 1742 the Franciscan friar Melchor Oyanguren de Santa Inés, who had lived in the Philippines, mainly at Los Baños and Sariaya, from 1717 to 1736, gave a work to the press in Mexico entitled "Tagalysmo." This interesting book, which has never been reprinted, compares with Tagalog the Mandarin dialect of Chinese, Hebrew, and Greek, the Tagalog being reduced as far as possible to a Latin basis. (R., 39.)

In 1745 the work of the Franciscan Sebastián de Totanés was printed at Sampaloc. This valuable treatise, entitled "Arte de la lengua Tagala y Manual Tagalog," was reprinted at Sampaloc in 1796, at Manila in 1850, and in Binondo (Manila) in 1865. (R., 42, 79, 202, and 329.) The author came to the Philippines in 1717 and remained twenty-nine years in the islands. During his residence at Lilio and Pagsanhan, La Laguna, from 1732 to 1738, he wrote the foregoing book. He died in Madrid in 1748, having left the Philippines in 1746. (Cat. Rel. Fran., Manila, 1880, pp. 390-391.)

In 1754 the great "Vocabulario," or dictionary, of the Tagalog, explained in Spanish, was printed at Manila by the Jesuits. The main authors were Juan de Noceda, S. J., and Pedro de San Lucar, S. J. A second edition, with a Spanish-Tagalog appendix, was printed in Valladolid in 1832, which is now very rare, nearly all copies having been lost by shipwreck en route to the islands. There is a copy in the Library of Congress. Another edition, with additions, was printed by the Augustinian order at Manila in 1860. This work, although many words are obsolete, is the standard on Tagalog as yet. It is also becoming rare. (R., 48, 136, and 268.)

The next work containing a notice of Tagalog is in English. In Johann Reinhold Forster's "Observations made during a Voyage round the World" (London, 1778; German translation by his son, Georg Forster, Berlin, 1783) a list of 47 English words is given, with their equivalents in Tagalog, Pampango, Malay, and several Polynesian dialects. From some rare words the Tagalog would appear to have been taken from Noceda and San Lucar. Forster was born in Germany in 1729, a descendant of the Forester family of Scotland, and accompanied Captain Cook in his second voyage to the South Sea (1772-1775). After his return he became professor at Halle, Germany, where he died in 1798. His book is especially valuable concerning the Polynesian races and islands.

A few years later the German naturalist Peter Simon Pallas (born 1741, died 1811), who had become professor of natural history in the Imperial Academy of Sciences at St. Petersburg in 1768, published there in 1787-1789 the work known as the "Vocabularium Catharinæ," from its patroness, Catharine II. Written in Russian, it gives the corresponding word for nearly 200 terms in 200 languages. In this list Pampango is No. 186 and Tagalog No. 187. The source is not given, but that for the Tagalog is evidently the same as that of Forster. The Latin equivalent for the Russian words is given in the preface. The full title of the work is "Linguarum totius Orbis Vocabularia comparativa." It is in two quarto volumes.

At the same time the Spanish author Lorenzo Hervás y Panduro (born 1735, died 1809), of the Society of Jesus, published two works bearing upon Tagalog to a slight extent, but of importance as inspiring other work upon the same line. The first was his "Aritmética," published in Cesena, Italy, in 1785, and the second, his "Vocabolario Poliglotta," published at the same place in 1787, both in Italian. In the latter he gives specimens of the language of 1593, of 1604, and his own time. The Spanish edition, printed at Madrid in two volumes in 1801, has his observations upon Tagalog in the second volume.

In 1803 Prof. Franz Carl Alter, librarian of the Imperial and Royal University of Vienna, published a work of 60 pages upon the Tagalog, with the title "Ueber die tagalische Sprache." This work seems based upon a manuscript vocabulary from the library of Count Wrba at Vienna, supplemented by words from Pallas and the works of the Abbé Hervás. The latter seems to have corresponded with Alter, who speaks of Hervás in the preface to his book, and also of Miss Knight, of England, probably a sister of Thomas Payne Knight, the numismatist, as being interested in his researches.

A work which is yet of value to the student is that of Johann Christoph Adelung (born in Germany in 1731, died in Dresden, Saxony, 1806), entitled "Mithridates, oder Allgemeine Sprachkunde." In the first volume, which appeared at Berlin in 1806, on pages 127 and 128, two versions of the Lord's Prayer are given—one of 1593 and the other of current form—with an explanation of the grammatical forms as deduced from the words. The author, who gives specimens from over 500 languages, is best remembered for his great work in German philology, and at the time of his death was principal librarian of the Elector of Saxony, at Dresden.

Adriano Balbi (born in Venice in 1782, died there 1848) published an "Atlas Ethnographique du Globe" at Paris in 1826. (See Table No. 364 and pp. 246 to 249, for remarks upon Tagalog.)

The catalogue of William Marsden, the eminent orientalist (born in England in 1754, died there 1836), published at London in 1827, contains mention of some manuscript "Artes" of Tagalog not known to have been printed. One is an "Arte" by a Dominican friar, dated 1736, and the other a "Vocabulario" by the Dominican Miguel Ruiz, dated 1580. This, however, must be an error, as the Dominicans did not arrive in the Philippines until 1587. Miguel Ruiz was one of their early friars, but little seems to have been recorded about him. In Marsden's Miscellaneous Works (London, 1834), page 94, are also some observations upon Tagalog.

To the genius of the German author Wilhelm von Humboldt the world is indebted for his magnificent work upon the Malayo-Polynesian languages, which was published by the Royal Academy of Sciences at Berlin, in three volumes, in 1838, under the title "Ueber die Kawi-Sprache auf der Insel Java." His dissertation upon the Tagalog verbal system and formations in Volume II, pages 347 to 396, clearly establishes the fact that the Tagalog and allied tongues of the Philippines have preserved the verbal modifying particles to a greater extent than any other members of this great linguistic family, and on page 288 of the same volume he goes so far as to say that at first view the student of Tagalog seems to have come into a wholly new system. This noted philologist, who was born in 1767 and died in 1835, has evidently taken the greater part of his material upon the Tagalog from the second (1796) edition of Totanés, and hence lacked the advantage of having been upon the ground.

The Augustinian friar Manuel Buzeta, better known as the author of the "Geographical Dictionary" or Gazetteer of the Philippines (in cooperation with Bravo), published a Tagalog grammar at Madrid in 1850. (R., 199.) The author, whose name is spelled "Buceta" in the Cat. Rel. Agustinos, came to the Philippines in 1827, where he was in charge of the church at Guiguinto in 1832 and of Malate in 1848. He returned to Spain in 1849, and resided at Madrid until 1854, in which year he left the order and returned to secular life.

The work of Sinibaldo de Mas upon the islands, published at Madrid in two volumes in 1843, contains a short comparative vocabulary of Tagalog, Visayan, Ilocano, Ibanag (Cagayan), and Malay. (R., 180.)

In 1854 the "Tagalog-Spanish Dictionary" of Rosalio Serrano, a Tagalog of Bulacan Province, was printed at Manila, and second and third editions have appeared, the third being printed in Binondo (Manila) in 1869. A Spanish-Tagalog dictionary by the same author was printed in Manila in 1872. (R., 227, 376, 426.)

In 1855 Carlos Cuarterón, a priest who had also been a pilot in the Southern Islands, published a work at Rome entitled "*Spiegazione e traduzione*," at the end of which there is a vocabulary of Italian, Malay, Tagalog, and Joloano. (R., 229.)

In 1872 the grammar of Joaquín de Coria (Gil y Montes de Santo Domingo) was published at Madrid, where the author had accepted the position of professor of Tagalog in the Central University. The work shows the careful study of the author, who came to the islands in 1831 and resided in the Tagalog region until his return to Spain in 1866. On account of his accepting the chair of Tagalog against the wish of the prelate of his order, he was dropped from its rolls; but, unfortunately, the plan of Minister Moret did not succeed, and the position to which he was elected never became active. The author was born in 1815 and entered the Franciscan Order in 1830. (R., 411; also Cat. Biog. Rel. Fran., p. 656.)

The same year, 1872, appeared the popular Spanish-Tagalog "*Lessons upon the Grammar*" of Bishop José Hevia Campomanes, bishop of Nueva Segovia (Vigan). A second edition appeared in 1877, the third in 1883, the fourth in 1888, and the sixth in 1901. All the editions were printed at Manila and are alike, no corrections or additions having been made. (R., 1133.)

Here should be mentioned the interesting work of V. M. de Abella, the "*Vade-mecum Filipino*," a manual of Spanish-Tagalog dialogues. It contains a vocabulary of Manila local words and phrases. The first edition was published in 1868 (T. H. Pardo de Tavera, Bib. Fil., No. 9), and other editions were published in 1869 and 1871, and the ninth had been reached in 1873. (R., 2524.) All editions were printed in Manila.

The most practical of all Tagalog-Spanish grammars appeared in Manila in 1878, the work of the Recoleta friar Toribio Minguella. Interlinear translations, simplicity of arrangement, and clearness of explanation make this little book of great value, and many of its suggestions and ideas have been very useful in the preparation of this present work.

In 1880 Prof. H. Kern, a Javan-born Hollander, made a valuable contribution to philology by his list of words in Tagalog which are derived from the Sanskrit. This article, which appeared in the "*Bijdragen tot de Taal-, Land- en Volkenkunde van Nederland-Indië*" at The Hague, volg. (series) 4, deel (volume) 4, pages 535 to 564, shows the large number of such words and their importance in expressing some most necessary ideas of civilization. This field was further explored by T. H. Pardo de Tavera, who published a pamphlet of 55 pages at Paris in 1887, in which the Sanskrit words which have passed into Pampango are also noted. (R., 1066.) Kern remarks in his article that the scarcity of Sanskrit words in the dialects of northern Celebes indicates that the Tagalog received this element directly from Cambodia and Sumatra, and not by way of Celebes. This is an interesting suggestion, which might lead to something if studied upon. Dr. F. R. Blake, teacher of Tagalog and Visayan at Johns Hopkins University, Baltimore, Md., also read an article on "Sanskrit loan-words in Tagalog" at the April, 1903, meeting of the American Oriental Society, at Baltimore, Md. Doctor Blake has also written articles upon "Analogies between Semitic and Tagalog" and the "Differences between Tagalog and Bisayan."

In 1882 appeared the second edition of a Spanish-Tagalog and Pampango vocabulary by E. Fernández, printed at Manila. This was followed in

1883 by his Tagalog-Spanish vocabulary, both of which are very useful books. (P. T., 1061, and R., 756.)

The valuable "rapport" of Dr. Joseph Montano, Paris, 1885, to the French minister of public instruction, contains several Philippine vocabularies, some of them of little known languages, and also quite an analysis of the Tagalog. (R., 885.)

Under the pseudonym of Julius Miles, an unknown author published a small Tagalog-Spanish grammar and phrase book at Barcelona, Spain, in 1887. (R., 1054.)

In 1889 Friar Toribio Minguella, Recoleta, published a work in Madrid upon the unity of the human race as proved by philology. In this work he makes some comparisons between Semitic and Tagalog.

The same year Dr. Pardo de Tavera published his pamphlet upon the origin of the names of the Tagalog numerals, at Manila. W. G. Seiple, of Johns Hopkins University, also published an article upon the Tagalog numerals in the Johns Hopkins University Circular, No. 163, June, 1903, Baltimore, Md.

In 1889 also appeared the "Spanish-Tagalog Dictionary" of Pedro Serrano Laktaw, son of Rosalio Serrano, and in 1903 director of the Spanish paper, *El Pueblo*, of Manila. It is understood that the author is now working upon a Tagalog-English dictionary. (R., 1260.)

In 1890 a most valuable little work was published in Manila, under the title "Colección de Refranes, Frases y Modismos Tagalos," translated and explained in Spanish by the Franciscan Friars Gregorio Martín and Mariano Martínez Cuadrado, and edited by the Friar Miguel Lucio y Bustamente. The first came to the Philippines in 1874, the second in 1875, and the editor in 1860. All administered parishes mainly in La Laguna Province, Friar Martínez also serving for many years at Binangonan de Lampon, on the Pacific. This collection comprises 879 proverbs, phrases, and idiomatic expressions as used in the vicinity of Tanay and Pililla, where the authors resided, and embraces but a part of the wealth of the language in this regard. Many of these expressions, marked "T. P." (Tagalog proverbs) have been quoted in the explanation of the language. (R., 1318.)

In 1893 Dr. Ferd. Blumentritt, of Leitmeritz, Bohemia, published a translation of a sketch of Tagalog orthography by Doctor Rizal, at The Hague, under the title "Die Transcription des Tagalog," von Dr. José Rizal.

The advent of the United States forces at Manila and the occupation of the Tagalog region led to several small pamphlets being issued with the English, Spanish, and Tagalog in parallel columns. One of these was written by Capt. John Bordman, jr., Twenty-sixth U. S. Volunteer Infantry.

In 1902 Constantino Lendoyro, a Spanish gentleman of more than twenty years' residence in the Philippines, published his work, entitled "The Tagalog Language," at Manila. It is a very good book, but is full of typographical errors, and in many places the English is not idiomatic. The author deserves much credit for his labor, and a corrected edition would be of great value. At any rate, he is entitled to commendation for having written, in a foreign language, a work upon the Tagalog which shows his thorough knowledge of the Philippine tongue.

In 1902 R. Brandstetter issued a work upon the Tagalog and Malagasy languages at Lucerne, which is of interest as showing the resemblance between these two languages spoken at such distant points.

In 1903 the "English-Tagalog Pocket Dictionary," of P. D. Neilson, was published at Manila, and, while merely giving the Tagalog equivalent for the English word, is of considerable value. The Tagalog-English part has also been published.

Mention should also be made of "Crawford's Grammar of the Malay Language," which has also a dictionary attached, London, 1852. Many valuable comparisons are made between Tagalog and other Malayan languages.

For a grammatical discussion of authority upon the Malayan languages

the student is referred to the "Grundriss der Sprachwissenschaft," of F. Müller, II. Band, II. Abtheilung, pages 87-160 (Vienna, 1887).

THE TAGALOG LANGUAGE.

The Tagalog is the most important of the many tongues and dialects of the Philippines, which seem to number well over threescore,^a on account of its being the most widely understood, the most euphonious, and the most developed by contact with foreign idioms. It thus occupies a similar position to that held by Malay farther to the south, and to English in the world at large. Spoken by over a million and a half of the most energetic race in the islands, occupying the city of Manila, eight provinces surrounding the metropolis, and a number of outlying islands and districts beyond these limits, it is also generally understood by many far beyond its own territory, especially in seaport towns throughout the archipelago.

The language seems to be divided into a northern and a southern dialect, the former being spoken in Bulacan, Bataan, Nueva Ecija, Rizal, and Tarlac, and the latter occupying La Laguna, Batangas, Cavite, Tayabas, Marinduque, the coast of Mindoro, and part of Ambos Camarines. Each of these dialects is more or less split up, each town almost having local mannerisms by which the people of one neighborhood easily distinguish a stranger. Yet the region above described is clearly the territory of one and the same language, which is different and distinguishable from the Pampangan language on the north and the Bicol on the south by the test of intelligibility.

Philologically, Tagalog belongs to the Malayan branch of the great Malayo-Polynesian linguistic family, which extends from Hawaii to Madagascar and from Formosa to Easter Island west of Chile, including New Zealand, Tonga, and Samoa, as well as Borneo, Celebes, Java, Sumatra, the Malay Peninsula, and the Philippines, from east to west, a distance of 180°, or half the circumference of the earth.

Considering the rudimentary state of culture existing up to comparatively recent times of the majority of the peoples speaking the languages of this family, its unity is remarkable, and a thorough knowledge of one tongue is found to be of great utility in the acquirement of any other of the great group, especially in the same branch.

Tagalog, together with other civilized tongues of the Philippines, such as Visayan, Pampangan, Ilocano and Bicol, has preserved the verbal system better than any other, and the basis for the comparative study of the family must be taken from the Philippine tongues and not from the more cultivated Malay, Kawi, or modern Javanese, all three of which have been profoundly affected by Sanskrit and to a lesser degree by Arabic, something as English has been affected by Latin and French elements.

The number of roots or primitive-idea words in Tagalog seems to be about 17,000, there being 16,842 words in the Noceda and Sanlucar dictionary of 1832, according to Crawfurd, the distinguished Malay scholar. ("Malay Grammar," p. cxiv.) Of these some 284 are derived from the Sanskrit, and are evidently borrowed through the Malay. Many of these are names for things unknown to the primitive Malayan peoples, but others are abstracts and various words, some of which would seem to have supplanted a primitive Malayan word. Thus in many cases American and Tagalog use words in their own languages which are from the same remote source in India, and coming around the earth east and west meet again in the Philippines. Such a word is *pad*, "foot," from the Sanskrit *pada*, which has descended into English "foot" and Spanish "pie." The origin of these words is marked after each in the handbook. The names of the chief workers in this field have been given in the list of books consulted.

^a The Philippine Bureau of Ethnology, however, has given out as a result of its researches, that the number of distinct tongues is not over 15 or 16, the larger number being made up by counting very similar dialects.

The Japanese language seems to have furnished no words to the Tagalog, although many Japanese came to the islands during the seventeenth century, owing to the expulsion of Japanese converts to Catholicism, who found a refuge in Manila and the adjoining provinces, mainly in Pampanga, where it is said many of them settled around Macabebe. It is thought that some Japanese expressions still exist in the Macabebe dialect of the Pampangan language.

Notwithstanding a comparatively close contact with the Chinese for several centuries, and certainly antedating the Spanish conquest by many hundred years, very few words seem to have come into Tagalog from any of the numerous dialects of that Empire. The Chinese element in Tagalog seems limited to a few commercial terms, some household implements, and a few miscellaneous terms, some of which are confined in their use to Sangley or Chinese-Mestizo families. These words are noted wherever they occur in the handbook. Professor Hirth, the Chinese scholar, thinks that the first notices of the Philippines are to be found in the work of Chao Ju-kua, collector of customs of Chuan-chou, a city in Fo-Kien Province, between 1210 and 1240. In this work he speaks of the islands of Po-ni (Borneo), Ma-i (Mindoro? or Panay?), and of the Pi-Shö-yé of Taiwan (Formosa). This latter name sounds something like "Bisaya," the native name for Visaya. The book speaks also of the San-sü, or "Three Islands." Book 325 of the "History of the Ming Dynasty (1368-1643) of China," as abstracted by Groeneveldt, speaks of the Kings (Sultans) of Sulu as attacking Puni (Borneo) in 1368, and of the King of Sulu, Paduka (Javanese "Lord") Pahala as dying while on a visit to the Emperor at Tê Chou on the Grand Canal (Shantung Province). The Emperor then recognized his eldest son, Tumohan, as Sultan of Sulu, in 1417. The brother of Pahala, who was named Suli, made a visit to China in 1421, but a few years after this no more was heard from this Kingdom. From this and other extracts it would seem that the Chinese knew of the Mohammedan settlements at Manila and Tondo prior to the arrival of the Spaniards, and must have carried on a lucrative trade with them, otherwise the pirate Li-Ma-hong would not have made such a desperate attempt to take the city so soon after its foundation in 1571.

The Arabic words in Tagalog, which are hardly more than a dozen in number, evidently came in with the Mohammedan religion, and upon the extinction of that faith around the mouth of the Pasig, all but a few words fell into disuse. Mohammedanism could have hardly become established in the Tagalog region before 1450 to 1500, as it came very slowly from India or Arabia to Java, and thence by way of Borneo and Sulu to the Bay of Manila and the Pasig Valley. It had apparently not extended to the inland provinces, its farthest northern point appearing to have been Hagunoy. Arabic words which were adopted by the Spanish and thus brought into Tagalog are not included in the above remarks.

Spanish, as a matter of course, has contributed a great number of words to Tagalog, many of which have been thoroughly naturalized. They are mainly religious, governmental, social, legal, and abstract terms, including also terms for foreign articles and luxuries. Some names for Mexican articles are not Spanish but Nahuatl or Aztec, owing to the intimate connection between Mexico and the Philippines for more than two centuries, and there are even some Arawak words from the tongue of Cuba, Haiti, and Puerto Rico among these.

English has as yet given but few words to Tagalog. Of these the newspapers use four, which seem to have no exact native or Spanish equivalents, viz: "Self-government," "high life," "sport," and "besbol," or baseball. The latter has been verbalized and taken into the language bodily, while the others are still quoted.

The construction of Tagalog does not seem to have been influenced by any of the foregoing, but to have retained its Malayan structure.

THE PRONUNCIATION OF TAGALOG.

The most succinct statement upon the above subject is that given by Rev. W. A. Goodell, of the Methodist mission in the Philippines, as printed in Stuntz's "The Philippines and the Far East," page 483:

"II. The pronunciation of Tagalog is very simple, and there are no sounds to which the American vocal organs are not accustomed. The letter (sound) most difficult to get is 'ng,' which has exactly the sound which it has in the middle of the word 'ringing,' but which becomes difficult when at the beginning of a word, as in the word(s) 'nguni't,' one of the words (terms) translating the conjunction 'but,' and which often occurs at the beginning of a sentence.

"But although so simple in word pronunciation, Tagalog is extremely difficult in utterance, for one reason because of the great number of long words (compounds) it contains, and for another and more important still, because of the rhythmic movement of the language, a quality that can not be described and a characteristic for which no rules whatever can be given, but which is entirely as much a part of the Tagalog language as are its words themselves."

The "rhythmic movement" spoken of by the Rev. Mr. Goodell, who is an excellent speaker of Tagalog, is what may be called the "national accent," and, like the tones of Chinese and other allied tongues, can only be acquired by long practice.

The vowels are really but three in number, although a, e, i, o, and u, with their Spanish values, are printed (ah, a, e, o, oo). Of these "e" and "i" are habitually confused, and "e" can hardly be said to exist in pure Tagalog. "O" and "u" are also confused, the tendency being to drop "o" and substitute "u" in many words, a process which has already taken effect in Pampangan. The diphthongs are ao (ow), au (aw), less nasal than ao, and ua (wa); but there are no triphthongs, as each vowel in such combinations preserves its own sound.

The native consonants, pronounced (except ng) as in English, are B, C (K), D, G (hard), H, L, M, N, NG, P, R, S, and T. The sound of F does not exist in Tagalog, and is replaced by P. V is also a foreign sound merging with B to the Tagalog ear. Z is pronounced like S, and is found only in Spanish words. The same is true of X, which is pronounced at the beginning of a word as H. W is beginning to be used in native papers as a semi-vowel in place of initial ua (wa) and in ao (aw). K is also used by many in place of hard C and Q. Y is used as a part of the diphthong ay (ai), and also as an initial consonant.

The pronunciation and construction of the language will be more clearly understood by carefully studying the two versions of the Dominical Oration, or Lord's Prayer, given below with interlinear pronunciation and translation.

[From the Vulgate.]

Tag.	Amá	namin	sungmasalañgit	ka; sambahín
Pro.	Ah-máh	náhmeen	soong-mah-sah-láhñg-eet	kah; sahm-bah-heén
Eng.	Father	our (of us)	art in heaven	thou; adored (worshiped)
Tag.	ang	ñgálan	mo; mapasaamin	ang kaharian
Pro.	ahng	ñgáh-lahn	moh; mah-pah-sah-áh-meén	ahng kah-hah-rét-ahn
Eng.	the	name	of thee; come to us	the kingdom
Tag.	mo;	sundin	ang lóob mo; dito	sa lupa para
Pro.	moh;	soóndeen	ahng lóh-obe moh; déé-toh	sah loó-pah páh-rah
Eng.	of thee;	(be) done	the will of thee; here	upon earth according
Tag.	nang	sa lañgit;	bigyán	mo kamí ñgayón
Pro.	nahng	sah láhñg-eet;	beeg-yáhn	moh kah-méé ñgeye-óhn
Eng.	to (that)	in heaven;	(be) given of thee	we (us) now of the

Tag.	aming	kanin	sa	á-rao-á-rao	at	patawárin	mo
Pro.	áh-meeng	káh-neen	sah	áh-row-áh-row	aht	pah-tow-áh-reen	moh
Eng.	our	food	upon	every day	and	(be) pardoned	of thee
Tag.	kamí	nang	aming	mañgá	utang,	para	nang
Pro.	kah-meé	nahng	áh-meeng	mahng-áh	oó-tahng,	páh-rah	nahng
Eng.	we (us)	of the	our	(sign of plurality)	debts,	according	as
Tag.	pagpatawad	namin	sa	mañgagkakautang	sa	amin;	
Pro.	pahg-pa-tow-ád	náh-meen	sah	mahng-ahg-kah-kah-oó-tahng	sah	áh-meen;	
Eng.	(are)	forgiven	of us	to those indebted		to us;	
Tag.	at	houag	mo	kaming	ipahintúlot	sa	tuksó,
Pro.	aht	hoo-áh	moh	kah-meéng	ee-pah-heen-toó-loht	sah	took-sóh,
Eng.	and	do not	of thee	(let) us	(be) permitted	into	temptation,
Tag.	at	iadyá	mo	kamí	sa	dilang	masamá.
Pro.	aht	ee-dyáh	moh	kah-meé	sah	dehtahng	mah-sah-máh.
Eng.	but	(be)	delivered	of thee	we (us)	from all	evil.

The version from the translation of the American Bible Society, following the authorized, or King James, version, is as follows:

Tag.	Amá	namin	nanasalángit	ka;	sambahín		
Pro.	Ah-máh	náh-meen	nah-nah-sah-láhng-eet	kah;	sahm-bah-heén		
Eng.	Father	our(ofus)	(art) in heaven	thou;	hallowed	(worshiped)	
Tag.	ang	pañgalan	mo:	dumáting	ang	kaharian	
Pro.	ahng	pahng-áhl-ahn	moh:	doo-máh-teeng	ahng	kah-hah-reé-ahn	
Eng.	the	name	of thee:	to arrive	the	kingdom	
Tag.	mo.	Gawín	ang	iyong	kalooban,	kung	paano
Pro.	moh.	Goweén	ahng	eyóng	kah-loh-ó-bahn,	koong	pah-áh-no
Eng.	of thee.	(Be)	done	the	thy	will	if
Tag.	lángit,	ay	gayon	din	namán	sa	lupa.
Pro.	lánng-eet,	eye	gáy-on	deen	nah-máhn	sah	loó-pah.
Eng.	heaven,	be	thus	truly	also	in	earth.
Tag.	sa	amin	ngáyón	ang	aming	kanin	sa
Pro.	sah	áh-meen	ngéye-óhn	ahng	áh-meeng	káh-neen	sah
Eng.	to us	now	(this day)	the	our	food	on every day.
Tag.	At	ipatawad	mo	sa	amin	ang	aming
Pro.	Aht	ee-pah-tow-áhd	moh	sah	áh-meen	ahng	áh-meeng
Eng.	And	(be)	pardoned	of thee	to us	the	our
Tag.	utang,	gaya	namán	namin	na	nagpatawad	sa
Pro.	oó-tahng,	guyah	nah-máhn	náh-meen	nah	nahg-pah-tow-áhd	sah
Eng.	debt(s),	as	also	by us	now	(are)	forgiven
Tag.	mañgá	may	utang	sa	amin.	At	houag
Pro.	mahng-áh	my	oó-tahng	sah	áh-meen.	Aht	hoo-áh
Eng.	(s. of plur.)	those-having	debts	against	us.	And	do not
Tag.	mo	kaming	dalhín	sa	tuksó,	kungdí	
Pro.	moh	kah-meéng	dahl-heén	sah	took-sóh,	koong-deé	
Eng.	of thee	(let) us	(be)	brought	into	temptation,	but
Tag.	iligtás	mo	kamí	sa	masamá:	Sapagka't	
Pro.	ee-lig-táss	moh	kah-meé	sah	mah-sah-máh:	Sah-pahg-kah't	
Eng.	(be)	delivered	by thee	us	from evil:	For	(because)
Tag.	iyó	ang	kaharian	at	ang	kapangyarihan	at
Pro.	eyóh	ahng	kah-hahreé-ahn	aht	ahng	kah-pahng-yahreé-hahn	aht
Eng.	thine	the	kingdom	and	the	power	and

Tag. ang kaloualhatian, magpakailán man.
 Pro. ahng kah-loo-ahl-hah-teé-ahn, mahg-pahcah-eeláhn mahn.
 Eng. the glory, ever (for ever) also

Tag. Siyá nauá.
 Pro. Seeyah nów-ah.
 Eng. Amen.

The same prayer may be taken to show the changes in the language since it was first reduced to Roman letters by the missionaries.

From the *Doctrina Cristiana* of 1593, reprinted by Hervás in "Saggio Prático," p. 129. Also found in Adelung's "Mithridates," Vol. I, p. 609.

"*Amá namin nasalángit ca, ipasamba mó ang ngala mo; mowi (return) sa amin ang pagiaharí mo, ipasonor (be obeyed) mó ang lóob mo, dito sa lupa paran sa lánigít. Big-ián mo camí ngaíón nang camín cacarín para nang sa árao; at pacawalín mo ang amin casalanan (sins), yagang (as) uinawalán bahala (equally) namin sa lóob ang casaman (evils) nang macasasa (of existence) sa amin; houag mo caming (awan nang di camí) matalo nang tocsó; datapoua't (but) yadía (be delivered) mó camí sa dilan masamd.*"

It may be said that this last version shows a comparative want of familiarity with the language, except as might be spoken by servants, etc., and it has doubtless suffered by reprinting, the proof having to be read by those ignorant of the language, and hence unable to detect errors except by copy.

An example of the folklore stories is given in the "Tale of the Unlucky Rat" from the examples of Malayan languages, published at Batavia, Java, in 1868, by J. G. F. Riedel, the Dutch philologist. It is as follows:

Tag. Ngayón din isang dagá nagwika sa kaniyá
 Pro. Ngaye-ón deen eesáhng dahgá nahgweéka sah kahneeyá
 Eng. Now indeed (one time) a (one) rat said to himself

Tag. din, nasakit ang atay niyá: "Ayáo na akó'y
 Pro. deen, nahsahkeít ahng ahtié neeyáh: "Eyeyów nah ahkóy
 Eng. (self), (being) pained the liver his: "Not wish now I

Tag. matirá dito, sa bayan ko; akó'y paparóon aakyat
 Pro. mahteéra deétoh, sah búy-an koh; ahkóy paparó-on aahakýáht
 Eng. (to) remain here, in town my; I willgo (and) ascend

Tag. sa anó sa bundok, titingín nang ibang bayan,
 Pro. sah anóh sah boondóke, teeteénggeen nahng eebáhng búyan,
 Eng. somewhere into (the) mountains, looking for another town,

Tag. sáan akó makakitá nang kaibigan ko, nang pagkain
 Pro. sáhahn ahkó mahkakeíta nahng kah-eebeégan koh, nahng pahgkáheen
 Eng. where I can see some of friend(s) my, some food

Tag. masarap sa dagá, at nang pakabúhay na mabuti."
 Pro. mahsahráhp sah dahgáh, aht nahng pahkahboóhhigh nah mahboótee."
 Eng. agreeable for rat(s), and some living (of) good."

Tag. Pumaróon ang dagá, lumákad árao-árao, hangang
 Pro. Poomahróhon ahng dahgáh, loomákhahd áhrow-áhrow, háhngahng
 Eng. Went there the rat, traveling daily, until

Tag. dumáting sa baybay, nakitá isang taklobo
 Pro. doomáhteeng sah buybuy, nahkeíta eesáhng tahklóhboh
 Eng. arriving at (the) beach, (it) saw a (one) giant clam

Tag. nakanánga nang kauntí. Nagwika ang dagá: "Anó
 Pro. nahkanánga nahng kounté. Nahgweéka ahng dahgáh: "Anóh
 Eng. opening-the-mouth (of) a little. Said the rat: "What

Tag. itó? Totóong walá pa akong nakikitá na
 Pro. eetóh? Tohtóh-ohng wahláh pah ahkóhng nahkeekéíta nah
 Eng. this? Truly not yet I am seeing (have seen) now

Tag. ganiyan."	Ngayón	pumások	ang	dagá	sa	bfbig	nang
Pro. gahnéyahñ.	ñguyóhn	poomáhsoké	ahng	dahgáh	sah	beébeeg	nahng
Eng. the like.	Then	entered	the	rat	into	mouth	of the
Tag. taklobo,	tinignan	ang	lamán	nitó,	ñguni't	naspit	
Pro. tahklóhbo,	teeneégnahn	ahng	lahmáhn	neetóh,	ñgoónee't	nahseépit	
Eng. giant clam,	looking at	the	meat	of this,	but	was caught	
Tag. siyá	hangang	nasirá	ang	kaniyang	ulu,	at	
Pro. seeyáh	háhn-gang	nahseéra	ahng	kahneeyáhng	oóloo,	ah	
Eng. he	until	was destroyed	the	his	head,	and	
Tag. napútol	ang	kaniyang	liig.				
Pro. nahpootole	ahng	kahneeyáhng	leéeg.				
Eng. was cut off	the	his	neck.				

FREE TRANSLATION.

Once upon a time there was a rat who said to himself, because his liver was out of order: "I do not wish to remain here in this town of mine; I will go and ascend the mountains, looking for another town, where I can see some of my friends, some agreeable food for rats, and some good living." The rat went out, traveling daily, until arriving at the seashore it saw a giant clam (*Tridacna*), with slightly opened mouth. Quoth the rat: "What is this? Truly, I have not seen anything like this yet." Then the rat went into the mouth of the giant clam (*taklobo*) to look at the meat, but was caught (by it) until his head was cracked, and it was cut off at the neck.

ACCENTS.

From the foregoing examples it will be seen that there are three accents used in Tagalog, the acute (´), the grave (`), and the circumflex (^).

The acute accent may fall upon any syllable, but in Tagalog is generally to be found upon the last (ultima) or the next to the last syllable (penultima). The acute accent upon a word ending in a vowel indicates that the final vowel has an open, broad sound, and that the suffixed particles "an" and "in" prefix an "h" when joined to such words. Example: *Magandá*, "elegant;" *kagandahan*, "elegance;" *biñ*, "trade, barter;" *ang biñhín*, "what bought." Words ending in a consonant take "an" or "in" only, even if bearing the acute accent, which is only written in such words when occurring upon the penultima or antepenultima. Example: *Umútang*, "to borrow;" *magútang*, "to lend;" *magpaútang*, "to lend freely (or with good will);" *kautáñgan*, "debt;" *paútang*, "credit." In many cases the suffixing of "han" or "hin" draws the accent one syllable farther toward the end of the word. This also applies to "an" or "in." Example: *Patáy*, "idea of killing or death;" *kamatáyán*, "death" (abstract noun); *ang kamatáyán*, "the place of death." The acute accent is not written with words ending in a vowel, unless the accent is upon the final vowel. It may be taken as a rule that words unmarked with an accent, if ending with a consonant, take the accent upon the ultima, words ending with *n* and *s* being excepted. Words ending with an unaccented vowel or "n" or "s" generally take the accent upon the penultima. This is also the rule in Spanish.

The grave accent in Tagalog merely marks those words ending in a vowel, which take "an" or "in," instead of "han" or "hin." The stress is not laid upon the syllable marked with the grave accent, but upon the one preceding. Example: *Batà*, "child" (in general), pronounced "báhta," the final vowel having an obscure sound; *kabataan*, "childishness" (pro. *kah-bah-táh-an*). The grave accent is not used with words ending in a consonant.

The circumflex accent is only used upon the final vowel of those words ending with an abrupt, obscure vowel sound, upon which the stress of the voice is placed. It admits only "an" or "in" as a suffix. Example: *Dumalítá*, "to suffer, to endure;" *kadalitaan*, "suffering, endurance;"

tumuró, "to signal;" *katuroan*, "signaling;" *ang tinuroan*, "person or station signaled to."

Practice is the essential requirement to become familiar with the accent, which is most important in Tagalog, as many words are only distinguished by the accent, although differing totally in meaning. Example: *Asó*, "smoke;" *áso*, "dog;" *gátas*, "milk;" *gatás*, "path, trail;" *sumílang*, "to rise" (as the sun); *sumílang* (ultima), "to pass between;" *bumasa*, "to read;" *bumasa*, "to moisten."

As has been already mentioned there are some 17,000 "roots" in the Tagalog language, many of which are nouns, pronouns, adverbs, and prepositions, etc., in themselves. Verbs are generally formed by the use of certain particles, of which there are some 17, of which all except one (*um*) have a definite and indefinite form. Together with the noun and adjective forming particles, of which there are several, the possible number of intelligible Tagalog words can not be far from 50,000 to 60,000, quite sufficient to express any nontechnical ideas of any language whatsoever. Yet with all this there are some curious facts about the language and its vocabulary. Many general terms can not be expressed in one word, but the modifications of a general act have many words to express them, sometimes far more than exist in English or Spanish. A similar parallel is offered by the lack of a verb in early English to express the idea of motion in general, although Anglo-Saxon had many words for different kinds of motion, which are used daily by all English-speaking people. Upon this point Brian H. Hodgson, the noted oriental scholar, says, in his work upon the aborigines of India, published at Calcutta in 1847, page iii: " * * * Home-bred words are all *very* particular, and proportionably numerous; while general terms, if more conveniently few, are less characteristic and very apt to be of exotic (foreign) origin; take the English general term 'to move;' it is Latin and one; but of the numerous sorts of special motion (to hop, to skip, to jump, to tumble down, to get up, to walk, to fly, to creep, to run, to gallop, to trot), all are 'genuine Saxon, by the soul of Hengist.'" This idea will be more fully explained under "The verb." In addition to such particularizing words, there are also many synonyms or words meaning the same thing in Tagalog, many of which are local or provincial and are not heard in the same locality. For this reason Crawford's remarks upon Tagalog and Visayan, as expressed in his "Malay Grammar," London, 1852, page cxix, are still pertinent. He says:

"The languages of the Philippine Islands may be described, not as copious, but wordy. In the state of society in which the natives of the Philippines were formed, ideas are considered more in concrete than in abstract, and by an importance being attached to trivial matters a profusion springs up which, in a more advanced state of society, are considered unworthy of retention, or which, if retained, would only be productive of perplexity and distraction. * * * In Tagalog there are 12 names for the coconut, including its different varieties and conditions as to maturity and preparation for use. * * * In the same language there are 11 words to express the verb 'to boil' (with variations), and 75 (really about 50) for the verb 'to go.'"

It may be added that the verb "to carry" with its variations has some eighty words to express all combinations in Tagalog, and there are many other verbs which have been particularized in this manner, which will be more fully set forth in the appropriate place.

The main object of this work is to facilitate the acquisition of an elementary knowledge of the Tagalog language. It should be borne in mind that Tagalog is not constructed on English or Spanish lines, either in grammar or syntax. The universal tendency upon using a new language is to translate one's own language word for word, or phrase for phrase, into the foreign one. The native may understand, but the result is not elegant. No language can be learned entirely from books, and to supplement the special needs of each person constant practice in speaking with educated or

intelligent Tagalogs is necessary. Even with a considerable vocabulary, the American will find difficulty in conveying just what he wants to say in Tagalog, unless he masters the idioms and peculiarities of the language. This will not be a very easy task, but, once mastered, the key is held to all the Philippine languages, and it might be said to all the Malayan languages of the East Indies.

To those who have had to depend upon ignorant or untrustworthy interpreters, a knowledge of the local tongue will be felt to be indispensable, and this knowledge will also be a protection to the people ignorant of Spanish or English who in many cases have been so unmercifully fleeced by unscrupulous interpreters.

This work has been divided into sections, and the use of technical terms has been avoided to as great an extent as possible. Where cases, etc., have been used, it has not been because such exist in the Tagalog language, but as an aid to the memory of those who are more or less familiar with Latin, French, Spanish, German, and other European tongues.

The essential peculiarities of Tagalog are its "roots," which may be made into nouns by the use of the article, into adjectives by other prefixed particles, into adverbs in other cases, and finally into verbs by the use of a large number of particles; and the great use of the definite, which is grammatically a "passive," and is so treated by all grammarians who have been consulted, although many times this "passive" must be translated into English by an "active" verb. For this reason the terms "definite" and "indefinite" have been used in the present work. This point is more fully explained under the verb.

Examples have been given wherever possible, and the vocabulary given has largely been founded on actual experience. It is impossible to invent a series of phrases which will serve for any two people. The questions may be given according to the book, but the answer, coming from a speaker of the language, will be constructed out of that vastly more extensive vocabulary existing in his brain, and the whole scheme be thrown out of joint. For this reason a careful study of the examples of the language and the manner of building up the sentences will in the end prove of more solid benefit than the memorizing of a large number of set phrases, which may or may not be appropriate.

Some phrases suitable to certain situations have been inserted, such as matters relating to the procuring of something to eat, directions to the house boys, distances to places, the weather, and other similar matters, the careful perusal of which will enable more complex sentences to be uttered with success and a mastery of the idiom acquired.

SOME ORDINARY PHRASES IN TAGALOG.

What do you call that (this) in the Tagalog language?	<i>Anó ang pan̄galan niyán (nitó) sa wikang Tagálog?</i>
That (This) is called ——— in our language.	<i>Iyán (itó) ay tinatáwag ——— sa áming wiká.</i>

GREETINGS.

How are you?	<i>Komustá (Como está) pó kayó?</i>
Well; and you, sir?	<i>Mabuti; at kayó pó?</i>
Not as well as you seem to be.	<i>Hindí lubhang mabuti na para ninyó.</i>
Good morning, sir.	<i>Magandang árao, pó.</i>
Good morning, sir, to you.	<i>Magandang árao pó namán.</i>
Good morning, everyone.	<i>Bigyán pó silang lahat nang magandang árao.</i>
Good afternoon (evening), sir (used from noon to dark).	<i>Magandang hapon pó. (Pó used as word of respect to both sexes.)</i>
Good evening (night) (used either on meeting or retiring after dark).	<i>Magandang gabí pó.</i>

How is your father? (mother?)	<i>Anó ang lagay nang amá (iná) mo?</i> (<i>ninyó?</i>)
Well, by the grace of God.	<i>Mabuti, sa auld nang Poong (Dios).</i> (<i>Bat-hala</i> , used by some, is of Sanskrit origin, derived from <i>avatára</i> , "descent," through Malay <i>batára</i> , "a god." There is no connection with the Arabic word <i>Alláh</i> , used by the Moros for "God," the latter being derived from <i>al</i> , "the," and <i>Iláh</i> , "God," allied to the Hebrew <i>Elóah</i> ; <i>Elóhim</i> .)
Not very well.	<i>Dí pó lubhang maigi.</i>
Is that so? I regret to hear (lit., "feel") it.	<i>Palá? Kun ganiyán ay dinadamdam ko.</i>
How is the sick one?	<i>Maanó ang may sakit? or Anó ang lagay nang may sakit?</i>
Getting better now.	<i>Gumiginháwa na.</i>
Is there anything I can do for you? (lit., Have you any orders for me?)	<i>Mayroón kayong anomang ipaguítos sa ákin?</i>
No, thank you.	<i>Hindi pó, salámat.</i>
Sit down, sir.	<i>Umupo pó kayó.</i>
Thank you.	<i>Salámat.</i>
I am in a hurry. I wish only to speak to Pedro.	<i>Akó'y nagmamadalít. Ibig ko lámang kausapin si Pedro.</i>
I will regard it as a great favor if you will tell Pedro that I was here to-day.	<i>Malaking utang na loob kikilalanin ko sa inyó kun masabi ninyó kay Pedro na akó'y naparito ngayón.</i>
Don't worry about it, sir; I will tell him.	<i>Magwala pó kayó bahala't sasabihin ko sa kaniyá.</i>
Pedro just left this minute.	<i>Si Pedro'y kaaalis lámang.</i>
Where did he go?	<i>Saan pumaroon?</i>
I think (It seems) he went to buy some cloth.	<i>Tila namili nang kaniyang babaroin.</i>
I am going away now.	<i>Yayáo na akó.</i>
Are you going?	<i>Yayáo kayó na?</i>
Until later.	<i>Hangang mamayá.</i>
Until to-morrow.	<i>Hangang bukas.</i>
Until day after to-morrow.	<i>Hangang makalawá.</i>
Until we meet again (lit., "Until we see each other").	<i>Hangang tayo magkitá.</i>
Well, I'm going (lit., "you there").	<i>Diyán ka na.</i>
Where are you going?	<i>Saan ka paroroon?</i>
I am going home.	<i>Akó'y papasabáhay.</i>
When are you going back to Manila?	<i>Kailan kayó uuwi (magbabalik) sa Maynilá?</i>
On Sunday.	<i>Sa Lingo (Domingo).</i>
When are you going (down) to Manila?	<i>Kailan kayó luluás sa Maynilá?</i>
When are you going up to La Laguna?	<i>Kailan kayó susuba sa La Laguna?</i>
Come up! Come down!	<i>Pumanhik ka! Manaog ka!</i>
Come in! Get out of here!	<i>Pumások kayó! Lumabás ka dito!</i>
Move on! Clear out!	<i>Lumákad! Súlong.</i>
Don't move! Come near.	<i>Huwag kang gagalao! Lumápit ka.</i>
Move away, all of you.	<i>Lumayo kayó.</i>
Wait a little way back.	<i>Umurong ka nang kaunli sa likurán.</i>
Come here! Accompany me.	<i>Pumarito ka! Samahan mo akó.</i>
Wait a moment. Go back (return) now.	<i>Magantay ka sandali. Muwi ka na.</i>
Come back here. Go quickly.	<i>Bumalik ka diní. Magmadali ka.</i>

Get out of there! Don't run! *Umalis ka diyán! Houag tumakbó!*
 They do not wish to. *Nanáyao silá.*
 I did not wish to. He wishes to. *Náyao akó. Siyá ibig.*
 I don't know. I can not understand what you said. *Auan ko. Di akó naalaman ang sinabi ninyó.*

GOING ABOUT.

Driver, take me to the Walled City. *Cochero, ihatid mo akó sa loob nang Maynilá.*
 Go by Palacio street (Calle Palacio). *Tumulo'y ka sa daan nang Palacio.*
 Straight ahead. Look out! *Matuid (derecho). Tabi! (Quedao!)*
 Go to the side. Stop! *Tumabi ka. Humintó ka (para).*
 To the right. To the left. *Sa kanan (mano). Sa kaliwá (silla).*
 Slowly. Whoa! *Hinayhinay (despacio). Luayluay.*
 (This latter to horse, etc.)
 Let us go by this road. *Magtuloy tayo sa daang itó.*
 Which is the shorter of the two? *Alin ang lalong maiksi sa dalawá?*
 This is shorter than that. *Itó ang lalong maiksi sa roón.*
 Are we far away yet? *Malayo pa ba tayo?*
 We are near now. *Malápit na tayo.*
 What is the distance from here to the river? *Anó ang layo mula dito hangang sa ilog?*
 Three hours riding, seven walking. *Tallong oras kung cabayohin, pitó kung lakarin.*
 What are you doing there? *Anó ang ginagawá mo diyán?*
 I am getting water, sir. *Akó'y naigib, pó.*
 Is this good water? Yes, sir. *Mabuti ba itong túbig? Opó.*
 What is your occupation? *Alin kayá ang iyong katungkulan?*
 Housebuilder, sir. *Anloague, pó.*
 Where do you live? *Saan ka namamayan?*
 My house is here, sir. *Ang báhay ko, pó, dito.*
 Where are you from? *Taga saan ka?*
 I live in the country. *Akó'y namamahay sa búkid.*
 I am from the mountains, sir. *Taga bundok akó, pó.*
 Where is the town (pueblo)? *Saan naróón ang bayan?*
 I can not tell you. *Hindi ko naalamang sabihin sa inyó.*
 Show me the road leading to the pueblo. *Ituró mo sa ákin ang daang patungo sa bayan.*
 I want you to go with us to show us the road (trail). *Ibig kong sumama ka sa amin para ituró ang daan (gatás).*
 Don't be afraid and don't try to run away. *Houag kang matákot at houag kang tumakbó.*
 If you guide us well, you will be paid for your trouble. *Kung ituró mong maigi, ay magkakamtam ka nang kaupahán sa iyong pagod.*
 Ask that person there where there is a spring or well. *Itanong mo doón sa táuong (mamá) iyán kun saan mayroon isang búkal ó balón.*
 What are you looking for? *Anó ang hinahánap mo?*
 I am looking for ———. *Humahánap akó nang ———.*
 Go across the river as far as the crossroads. *Tawirin mo ang ilog at lumákad ka hangang sa sanḡá-daan.*
 I want a blacksmith (horseshoer). *Ibig ko nang isang panday (taga paglagay nang bakal sa cabayo).*
 I want a saddler (leather worker). *Ibig ko nang isang mananahí nang balat (talabartero).*
 I need a banca (canoe) with outriggers. *Kailángan ko isang bangká na may kátig.*
 One large enough to hold twenty-five people. *Isang malakí na makakadalá nang isang dalawang pouót limang katauo.*

Steer straight for the ship.	<i>Ituid mo ang sasakyán.</i>
Land there at that point.	<i>Isatsat mo doón sa dákong iyán.</i>
Do not land where it is very muddy.	<i>Houag kang sumatsat sa kaputikan.</i>
Don't make a noise at the landing place.	<i>Houag kang magingay sa pagsatsat.</i>
Port! Starboard! Stop!	<i>Sa kaliwá! Sa kanan! Hintó na!</i>
Go ahead! Astern!	<i>Súlong na! Urong!</i>
See that everything of mine is taken down to the boat.	<i>Ingatan mo na lahat ang áking kasan-kapan may padalá sa sasakyán.</i>
Put everything into the cart.	<i>Ilagay mo lahat sa carretón.</i>
Wrap something around that bundle so it will not get wet.	<i>Sapinán mo iyáng balutan at baká basá.</i>
Set that basket down here; I want to get something out of it.	<i>Ilagay mo dito iyáng tampipi; may-roon akó kukumin.</i>
Unfasten this cord.	<i>Tastasin mo itong lúbid.</i>
From here to Manila, how many hours by road (walking)?	<i>Buhat dito hangang sa Maynilà, ilang oras lakarin nang daan?</i>

THE WEATHER (ANG PANAHÓN).

How is the weather?	<i>Maano ang panahón?</i>
The weather is fine.	<i>Mabuti ang panahón.</i>
The weather is bad.	<i>Masamá ang panahón.</i>
We are in the dry season now.	<i>Na sa tagárao tayo ngayón.</i>
We are having the wet season now.	<i>Na sa tagulán tayo ngayón.</i>
The sun is becoming obscured.	<i>Nagdidilim ang árao. (Árao also means "day.")</i>
There is much fog.	<i>May maráming úlap.</i>
Is it going to rain?	<i>Uulán bagá?</i>
It looks like it.	<i>Tila pó.</i>
It has been raining fearfully all day.	<i>Katakottákot naulán sa maghápong itó.</i>
The rain is coming down now.	<i>Bumubugsó na ang ulán.</i>
Give him the umbrella.	<i>Ibigay mo sa kaniyá ang páyong.</i>
It is thundering and lightening.	<i>Kumukulog at kumikidlat.</i>
A bolt struck that tree.	<i>Isang lintik ay nahúlog sa iyang káhoy iyan.</i>
The wind is increasing.	<i>Lumalakás ang hanḡin.</i>
It is possible that this may turn into a typhoon (hurricane).	<i>Maráhil itó ay mauut sa bagyó.</i>
Come in under the shelter of this house.	<i>Pumások kayó sa sílong nítong báhay.</i>
The moon is rising now.	<i>Sumisilang na ang buan.</i>
The stars are coming out.	<i>Sumisilang na ang manḡá bituin.</i>
Look and see if it is raining, because I must go now.	<i>Tignán mo kun umuulán, at aalis na akó.</i>
Come back here at sunset (lit., At setting of the sun, return here).	<i>Paglubog nang árao, ay magbalik ka diní.</i>
It is growing dark.	<i>Dumidilim na.</i>
It is growing light.	<i>Lumiliwánag na.</i>

FOR TAKING LEAVE (SA PAGPAPAÁLAM).

I must say good-by to you now.	<i>Paálam na pó akó sa inyó.</i>
Why must you go? Sit down first.	<i>Bákit ka nagpapaálam? Maupó ka muna.</i>
I can not sit down, because I am in a hurry.	<i>Hindí akó makauupó sa pagka't akó'y nagmamadalí.</i>
And where are you going?	<i>At saan ka paroroon?</i>
I am going to see a friend who is leaving for Manila to-morrow.	<i>Makikipagkitá akó sa isa kong kaibigan aalis pasasa Maynilà búkas.</i>
I will come back later.	<i>Magbabalik akó mamayá.</i>

We will see each other in the after-noon. *Magkikità tayo sa hapon.*
 Good-by. *Adios (Sp.).*

PIOUS EXPRESSIONS OF GOOD WILL.

May God guard you. *Dios ang umiingat sa inyó.*
 May God help you. *Dios ang tumulong sa inyó.*
 God be with you. *Dios ang sumama sa inyó.*

FOR EATING AND DRINKING (SA PAGKAIN AT PAGINUM).

Get me something to eat; I am hungry. *Bigyán mo akó nang kaunting makakain; nagugútum akó.*
 Get me a drink; I am thirsty. *Painumin mo akó; nauuhao akó.*
 What do you wish to eat? *Anó ang ibig ninyong kanin?*
 Whatever you have. *Kun anó mayroon diyán.*
 Would you like roast chicken? *Ibig ninyó ang inihao na sisu?*
 Yes, and a little wine. *Oo, at kaunting álak.*
 What else would you like? *Anó pa ang ibig ninyó?*
 Give me some eggs, if there are any. *Bigyán mo akó nang itlog kun mayroon.*

NOTE.—See list for things to eat, pp. 28-29 and 39-40.

The meal is nice. *Masarap ang pagkain.*
 Wash (wipe) this plate. *Hugasan (kuskusin) mo itong mankok (pingán) itó.*
 I have eaten enough. *Marami akong kinain.*
 Eat some more, sir. *Kumain pa kayó pó.*
 Just a bit more. *Kapiraso pa.*
 Only a bite more. *Isa na lámang subo.*
 I am satiated now. *Busog na akó.*
 Don't give me anything more. *Houag na pó ninyó akong bigyán nang anoman.*
 Bring some water to wash the hands. *Magdalá ka nang túbig paghugas nang kamay. (Idiomatic expr. is: Isang tabong (cocoanut shell) túbig.)*

FOR THE TOILET (SA PAGBIBIHIS).

Shall I get the clean clothes now? *Ibig ninyong ikuha ko kayó nang damit na malinis?*
 No, bring me a towel and soap first, I am going to take a bath. *Houag, dathán mo muna akó nang isang pamáhid at sabón at akó ay maliligò.*
 Get some water and put it in the bath tub. *Kumuha ka nang túbig at ilagay mo sa paliguan.*
 The bath is ready, sir. *Ang paliguan pó ay handá na.*
 Benigno, put some water in the wash basin. *Benigno, lagyán mo nang túbig ang hilamosan.*
 Lay out a shirt, a pair of trousers, and a coat. *Ikuha mo akó nang isang bard, isang salawal at isang americana.*
 Khaki, sir? No, white clothes. *Kaki pó? Houag, damit na maputi.*
 Bring me my shoes. *Dathín mo sa ákin ang sapín.*
 Hand me that cap. *Iábut mo sa ákin iyang gorra iyán.*
 Get a handkerchief out of the trunk (chest). *Maglabás ka nang isang panyo sa kabán.*
 Open that door. Shut the window. *Buksán mo iyang pintó iyán. Pindán (Sarhán) mo ang durungauan (bin-tana).*
 Take care of the house; I am going for a walk. *Ingatan mo ang báhay; at akó ay maglalakadlákad.*

- If anyone calls, say that I will be back soon.
 What time is it?
 It is five o'clock, sir.
 Wake me up later, at six; don't forget what I tell you (lit., "my orders").
 Please get up, sir; it is six now.
 Do you know of a good barber?
 There is one, sir, I know well.
 Then call on him and tell him to bring a good razor.
 Do you know how to shave well?
 Yes, sir. All right, shave me.
 Does it hurt you, sir?
 No, it is all right.
 Cut my hair.
 Do you wish it very short, sir?
 No, leave it a little long.
 How much do I owe you?
 What you like, sir; what you wish.
 How much a month, shaving me every other day?
 Three pesos, sir. Then come, beginning with to-morrow.
 There is a man downstairs who wishes to work for you as a servant.
 Tell him to come up.
 Have you any recommendations?
 I have, sir.
 Where are you from?
 From Malolos, sir.
 How old are you?
 Are you married? Yes, sir.
 Have you father and mother yet?
 No, sir. I have not.
 Stay here and I (we) will pay you if you care for it five pesos a month, and if this does not suit you, look for another place.
 You are falling into bad habits.
 Look for a substitute right now.
 Don't be impertinent.
 Keep still! or Shut up!
 Where is your employer?
 He is not here, sir.
 Don't you know where he went to?
 No, sir.
 About what time will he be back?
 Later, after eight o'clock.
 Tell him, when he comes, that I have been here.
 Are you the tailor?
 This suit does not fit well.
- Kun may sinomang pumarito, sabihin mong na akó'y madaling babalik.*
Anong oras na?
A las cinco na pó.
Gisingin mo akó mamayang á las seis; houag mong kalitimutan ang bilin ko.
Gumising pó kayó; á las seis na.
May nakikilala kang mabuting manġangġahit (barbero)?
May isá pó akong nakikilalang mabuti.
Kun gayón ay taragin mo at sabihin mong magdalá nang mabuting labasa (paġgġahit).
Marunong kang unáhit na mabuti?
Opó. Kun gayón, ahitín mo akó.
Nasasaktán pó kayó?
Hindí, gamiyan űga ang mabuti.
Gupitin mo ang buhok ko.
Ibig po ninyong sagad na sagad?
Houag, pabayaang mong mahabá-habá.
Magkano (gaano) ang ibabayad ko sa iyo?
Kayó pó ang bahala; ang loobin pó ninyó.
Magkanong ibig mo buanan, sa tuing ikalawang árao ay aahitan mo akó?
Tatlong piso, pó. Kun gayón ay pumarito ka mulá bukas.
May isang táuo sa ibabá na ibig magpaalila sa iyo.
Sabihin mong pumanhik.
May taglay ka katunayan?
Mayroon akó pó.
Taga saan ka?
Taga Malolos, pó.
Mayroon ka nang ilang taón?
May asáua ka? Opó.
May amá't iná pa?
Hindí pó. Walá pó.
Tumirá ka at uupahan kita kun ibig mo nang limang piso isang buan, at kun hindí humánap ka nang ibang paġginoon.
Masamá ang pinagkaratihan mo.
Humánap ka nang kahalili mo űgayón din.
Houag kang magpayamot.
Houag kang maiġgay!
Nasaan ang paġginoon mo?
Walá pó rito.
Dí mo naalaman kun saan naparoon?
Hindí pó.
Anong oras siyá babalik?
Mamayang maká á las ocho.
Sabihin mo kun dumáting na akó'y naparito dito.
Ikáo ba ang mananahi?
Itong damit na itó ay hindí maigi ang pagkagagawd.

That is too dear.
I must have it this week.

*Totoong napakamahal iyan.
Kailangan ko sa loob nang lingong ito.*

MISCELLANEOUS PHRASES.

Are you teaching English?

Ungmaáral (nagtuturò) kayó bagá nang inglés (Ang wikang nang manḡá americano)

What did you teach this morning?

Anó kayang iniáral (itinurò) ninyó sa agà?

I taught arithmetic.

Ang iniáral (itinurò) ko'y aritmética.

When did they write any English?

Kailán sungmúlat silá'y nang inglés.

They have written some within a few days.

Sungmúlat silá'y nang kamakailang árao.

I wish to rent a house.

Ibig ko isang báhay paupahán.

I shall be here some time—several months at least.

Akó'y matitirá diní maráhil maḡá ilang buan.

I wish to rent from month to month.

Ibig ko umupá buang-buan.

I will pay you in advance.

Maḡuuna ang bayad.

A long time. A short time.

Mahabang panahón. Maiksing panahón.

I will go there.

Paroroon akó doón.

What do these men want?

Anó ang ibig nitong maḡá táuo?

They wish to speak to you.

Ibig nilá makipagúsap sa inyó.

What do you (thou) want?

Anó ang ibig mo?

What is your name?

Anó ang panḡalan mo?

Is that work finished yet that I told you to do?

Yari na bagá ang gawang ipinagbilín ko sa iyó?

Not yet, sir. Then, when?

Hindí pa, pó. At kailán?

To-morrow, sir.

Búkas pó.

How much is this (all)?

Magkano itó?

How much for eggs?

Magkakano ang itlog?

There is no answer.

Walang sagod.

Wait, I am going to write a letter to your employer.

Maghintay ka, susúlat akó nang isang súlat sa iyong panḡinoon.

I am under great obligations to you.

Akó pó ay malakí ang pagpapasalámat sa inyó.

Don't mention it (lit., It is nothing).

Walá pó anomán.

You are mistaken.

Kayó pó malí.

It is the truth.

Itó ang katotoohanán.

It is a lie.

Itó'y kabulaan.

This woman, sir, is asking that her husband be released.

Itong babaye itó pó ay namamanhik napawalán ang kaniyang asáua.

Tell her to state her reason for asking.

Ipasaysay mo sa kaniyá ang katuiran na hinilingí niyá.

Who, among you, know this woman?

Sino ba sa inyó ang nakakikilala sa babaye itó?

Tell me what you did to Pedro.

Magsaysay ka sa ákin nang maḡá ginawá mo kay Pedro.

Tell me the truth, for if you do not I shall send you to the guardhouse (prison).

Sabihin mo ang katotoohanán, at kun hindi, ipapadalá kitá sa bilangoan.

Why did you leave the barracks without permission?

Anó't ikao lumabás sa cuartel nang walang sabi.

Tell Pedro that he is wanted by the captain.

Sabihin mo kay Pedro na siyá'y kailangan nang capitán.

What you did was far from the duty (orders) of a soldier.

Iyang ginawá mo iyan ay laban sa maḡá útos nang isang sundalo.

You should always inspect the men's quarters.	<i>Dadalaoín ninyó tui-tuing ang maṅgá kinalalagyán nang maṅgá sundalo.</i>
The rifles (carbines) must be cleaned daily.	<i>Dápat linisin árao-árao ang maṅgá baril.</i>
I especially warn you not to be off guard (or relax vigilance) for a moment.	<i>Pinagbibiling ko sa iyó mahigpit na houag ka malibang isang mandalí.</i>
The obligation of a soldier on duty is to know the orders.	<i>Nauúkol sa sundalo taṅa-pagtánod usisain ang maṅgá útos.</i>
Those who disobey orders will receive severe punishment.	<i>Ang lumaban sa útos ko ay kakamtán nang mahigpit na parusa.</i>
Tell the people here that what we are going to do is for the benefit of all.	<i>Sabihin mo sa taga dito na ang áting gagawin ay kagalingan nang lahat.</i>

SECTION ONE.

VOCABULARY.

Thomas. <i>Tomás.</i>	Father. <i>Amá.</i>
Mary. <i>Maria.</i>	Mother. <i>Iná.</i>
John. <i>Juan.</i>	Brother. <i>Kapatid na lalaki.^a</i>
Joseph. <i>José.</i>	Sister. <i>Kapatid na babaye.^a</i>

THE ARTICLE OF PROPER NOUNS (SI).

In Tagalog a definite article, *Si*, is generally prefixed to the names of persons related to or well known to the speaker or writer, as well as with names of relationship and terms of affection. It may also be used with the proper name of an animal belonging to the speaker. In some of the provinces diminutives are much used, especially within the family. There are also some terms of this nature largely used in Sangley, or Chinese-Tagalog families, which are taken from Chinese and will be discussed later.

Older brother (first born).	<i>Koya; si koya</i> , my elder brother. The pronoun is understood.
Elder brother.	<i>Manung</i> (Manila and southern dialect).
Elder sister.	<i>Kaká; si kaká</i> , my elder sister.
My father.	<i>Si amá.</i>
My mother.	<i>Si iná.</i>

This article is declined as follows:

Nom. John.	<i>Si Juan.</i>
Gen. John's; of John.	<i>Ni Juan; kay Juan.</i>
Dat. To, for John.	} <i>Kay Juan.</i>
Acc. John.	
Abl. From, with, John.	

When a name is to be used in the plural, the article of common nouns, *ang*, is used, as: The Johns, *ang maṅgá Juan*; or better, *ang maṅgá tina-tawag na Juan* (those who are called John).

The article of names has a special plural when coupled with certain words, as of the parents, relatives, companions, or the home.

Nom. John and his ———.	<i>Siná Juan.</i>
Gen. The field of John and his family.	<i>Ang búkid niná Juan.</i>
Dat. To, for, Pedro and his ———.	} <i>Ang kaná Pedrong búkid.</i>
Acc. The field of Pedro and his family.	
Abl. From, by, Pedro and his ———.	

^a These two words are derived from "patid" and "ka," meaning "tied with the same cord." "Lalaki" is *male* and "babaye" is *female*. In Tagalog, however, separate words are used to express "elder brother," "elder sister," "younger brother or sister," etc.

Si is not used alone before names of persons unrelated to the speaker except in a joking way; in other cases the Spanish word *Señor*, Mr., is inserted as: *Si Señor Blanco*, Mr. Blanco. *Ginbo* is the Tagalog equivalent for "Señor" and *Gat* for "Don." *Dayang* is "Doña." These terms are used by purists.

THE ARTICLE OF COMMON NOUNS.

The article *ang* (the) is used with all common nouns, and also those proper nouns not applying to persons—i. e., the Pasig, *ang Pasig*; the Philippines, *ang Filipinas*. Sometimes this article is prefixed to names of cities. It is declined both in the singular and plural, the word *mañgá* (sign of plurality) being added in the latter case.

DECLENSION OF "ANG."

Nom. sing.	The.	<i>Ang.</i>
Gen. sing.	Of the.	<i>Nang; sa.</i>
Dat. sing.	To, for, the.	<i>Sa.</i>
Acc. sing.	The.	<i>Nang; sa.</i>
Abl. sing.	From, by, the.	<i>Nang; sa.</i>
Nom. plur.	The.	<i>Ang mañgá.</i>
Gen. plur.	Of the.	<i>Nang mañgá; sa mañgá.</i>
Dat. plur.	To, for, the.	<i>Sa mañgá.</i>
Acc. plur.	The.	<i>Nang mañgá; sa mañgá.</i>
Abl. plur.	From, with, the.	<i>Sa mañgá; nang mañgá.</i>

The forms *ni* and *niná* of the article of names and the form *nang* of the article of common nouns are used when a word in the genitive follows a nominative in the sentence. Examples: The mother of John, *ang iná ni Juan*; the house of Thomas and his family, *ang báhay niná Tomás*; the darkness of the night, *ang kadilimán nang gab-i*.

The forms *kay*, *kaná*, and *sa* are used with the genitive when inserted between the nominative article and its noun. Examples: The mother of John, *ang kay Juan iná*; the house of Thomas and his family, *ang kaná Tomás báhay*; the darkness of the night, *ang sa gab-i na kadilimán*. Ancient Greek has almost this same construction.

THE COMMON NOUN.

Nouns in the Tagalog language are of various classes; some are root words, whose derivation can not be traced; others are built up from roots, and many are foreign words, mainly from Spanish, although some Arabic and Sanskrit words are to be found, as well as a few from Chinese and other sources. They are indeclinable, and the sign of plurality is generally indicated by the word *mañgá* placed before the noun pluralized.

VOCABULARY.

Banana (in general).	<i>Ságing.</i>
Bed.	<i>Pápag.</i>
Bedquilt.	<i>Kúmot.</i>
Beer.	<i>Serbesa</i> (from Sp., <i>cerveza</i>).
Blanket.	<i>Manta</i> (Sp.).
Bread.	<i>Tinápay</i> (from <i>tápay</i> , idea of kneading, i. e., kneaded).
Breadfruit tree.	<i>Antipolo; tipolo.</i> Antipolo is also a town in Rizal Province.
Butter; lard.	<i>Mantica</i> (Sp., <i>manteca</i>).
Carabao (buffalo).	<i>Mantiquilla</i> (Sp., <i>mantequilla</i>).
Cat, domestic.	<i>Kálabao; damúlag; anuang.</i> First is general.
	<i>Pusa.</i> <i>Musang</i> is Malay for the palm-cat (<i>Paradoxurus</i>).

Cheese.	<i>Quiso</i> (Sp., <i>queso</i>).
Chicken; fowl.	<i>Manuk</i> .
Child.	<i>Batà</i> . Also applied to house boy, servant (<i>muchacho</i>).
Chocolate.	<i>Siculate</i> (Mex. Sp., <i>chocolate</i> ; from Aztec).
Cocoanut.	<i>Niog</i> . Also applied to cocoa palm.
Cocoanut oil.	<i>Langis</i> .
Coffee.	<i>Capé</i> (Sp., <i>café</i> ; from Arabic, <i>qahwa</i>).
Corkscrew.	<i>Tirabuzón</i> (Sp., <i>tirabuzón</i>).
Corn (maize).	<i>Mais</i> (Sp., <i>maíz</i>).
Cow.	<i>Baca</i> (Sp., <i>vaca</i>).
Cup.	<i>Tasa</i> (Sp.).
Dog.	<i>Aso</i> ; <i>ayam</i> (rare), Bicol word.
Drinking vessel.	<i>Lumbo</i> ; <i>inuman</i> (from <i>inum</i> , idea of drinking).
Eggs.	<i>Itlog</i> .
Fish, dried salt.	<i>Dáing</i> .
Fish, fresh.	<i>Isdà</i> .
Flour (in general).	<i>Galapung</i> .
Food.	<i>Pagkain</i> .
Fork.	<i>Panduro</i> (Sp., <i>tenedor</i>).
Goat.	<i>Kambing</i> .
Grape fruit.	<i>Dalandán</i> .
Hog; swine, domestic.	<i>Bábuy</i> .
Honey.	<i>Pulut</i> .
Horse.	<i>Cabayo</i> (Sp., <i>caballo</i>).
House.	<i>Báhay</i> .
Lamp; light.	<i>Ilaón</i> (from <i>ilao</i> , light).
Man (person).	<i>Táyo</i> .
Mango.	<i>Mangá</i> .
Mat.	<i>Banig</i> (Sp., <i>petate</i>).
Meat (pulp).	<i>Lamán</i> .
Milk.	<i>Gatas</i> .
Native spoon.	<i>Sandok</i> .
Orange.	<i>Suha</i> ; <i>tukban</i> .
Pepper.	<i>Lara</i> ; <i>paminta</i> . (Possibly from Sp., <i>pimienta</i> .)
Plate.	<i>Pingán</i> .
Rat.	<i>Dagá</i> .
Rice (cooked).	<i>Kanin</i> .
Rice (hulled).	<i>Bigás</i> .
Rice (unhulled).	<i>Pálay</i> . Also applied to the grain.
Salt.	<i>Asín</i> .
Sheep.	<i>Tupa</i> (from Sp., <i>topar</i> , "to butt").
Soap.	<i>Sabón</i> (Sp., <i>jabón</i>).
Spoon.	<i>Cuchara</i> (Sp.).
Sucking pig.	<i>Bük</i> (Manila); <i>Kulig</i> (Laguna); <i>Buláo</i> (Marinduque).
Sugar.	<i>Asúcal</i> (Sp., <i>azúcar</i>). Old name <i>tubó</i> , now "sugar-cane."
Sweet potato; yam.	<i>Camote</i> (Sp.). Large yam, <i>ubi</i> .
Table.	<i>Dúlang</i> ; <i>lamesa</i> .
Table knife.	<i>Kampit</i> (Sp., <i>cuchillo</i>).
Tea.	<i>Sa</i> (Chinese, <i>cha</i>).
Tumbler.	<i>Vaso</i> (Sp.).
Vinegar.	<i>Sukà</i> .
Water.	<i>Túbig</i> .
Wine; liquor.	<i>Alak</i> (from Arabic, <i>araq</i>).
Woman.	<i>Babáye</i> .

The definite and indefinite idea runs throughout the Tagalog language, and the words "to have," "not to have," "there is," "there is not," etc., bring this out plainly.

VOCABULARY.

Have (all persons; indef.).	<i>Mayróon</i> (lit., "there is;" from <i>dóon</i> , "there.")
Have (def.).	<i>Na sa.</i>
Have you (some, any)?	<i>¿Mayróon? ¿Mayróon ka bagá? ¿May?</i>
Have you (that, this)?	<i>¿Na sa iyo? (lit., Is with you?)</i>
I.	<i>Akó</i> (form with nominative; indef.).
Indeed; truly.	<i>Ngá.</i>
Money.	<i>Salapít.</i> Also means half peso.
My.	<i>Akin; ko</i> (latter postfixed to definitives).
No.	<i>Hindí.</i>
Perchance.	<i>Kayá.</i>
Perhaps; some; any.	<i>Bagá.</i>
There is not.	<i>Walá.</i>
What?	<i>¿Anó; anó bagá?</i>
Yes.	<i>O-o.</i>
Yes, sir.	<i>Opó.</i>
You (thou).	<i>Ka</i> (form with nominative; indef.).

Akin requires the article and is prefixed or else is preceded by a preposition.

Ex.: 1. Have you any rice? (*¿Mayróon kang bigás?*) Have you that rice? (*¿Na sa iyo iyáng bigás?*) 2. Yes, sir, I have some (*Opó, mayróon akó*). Yes, sir, I have it (*Opó, na sa ákin*).

Mayróon is used when asking in a general way, as in the market or in a shop or store; *na sa* is used when a certain object is meant. *Magkano* means "how much;" *ayáo* is "I do not wish to," and *alin* is "which." With the foregoing vocabulary all ordinary comforts and supplies, except clothing, can be asked for throughout the provinces where Tagalog is understood, and these words are generally understood throughout the island of Luzon on account of their general similarity to the corresponding words in other dialects. The most conspicuous exception is *túbig* (water), which is *danum* in Pampango, Ilocano, and other northern dialects of Luzon.

VOCABULARY.

Afternoon.	<i>Hápon.</i>
American.	<i>Americano</i> (Sp.); <i>Taga America.</i>
Bottle.	<i>Boten</i> (Sp., <i>botella</i>). <i>Prongo.</i>
Custom; habit.	<i>Ugali.</i>
Day; sun.	<i>Arao.</i>
Dress; clothes.	<i>Damít.</i>
Every day; daily.	<i>Arao-árao.</i>
Ganta (3 liters).	<i>Salop</i> (English equivalent, 3 quarts 1½ pints—3.1701).
Glass; crystal.	<i>Búbog.</i>
Gold.	<i>Gintó</i> (said to be from dialectical Chinese, <i>kin</i> , "gold," and <i>uěh</i> , "of," i. e., "golden;" Malay, <i>amas</i> ; native gold, <i>balitok</i>).
Inkstand.	<i>Tintero</i> (Sp.).
Large jar.	<i>Tapáyan.</i>
Mirror.	<i>Salamín</i> (Malay, <i>chármin</i>).
Morning.	<i>Aga.</i>
Night.	<i>Gab-i.</i>

Priest.	<i>Paré</i> (Sp., <i>padre</i>).
Ring.	<i>Singsing</i> (Malay, <i>chinchin</i>).
Silver.	<i>Pilak</i> (Malay, <i>perak</i> , also place name).
Son or daughter (child).	<i>Anak</i> .
Spaniard.	<i>Español</i> (Sp.); <i>Taga Castila</i> (from <i>Castilla</i> , <i>Castile</i>).
Stone.	<i>Bató</i> .
Tagalog.	<i>Tagalog</i> .
Town.	<i>Bayan</i> .
Well (noun).	<i>Bal-ón</i> .

Sex is distinguished by the addition of the words *lalaki*, "male," or *babáye*, "female," with the appropriate "tie" (*g*, *ng*, or *na*). Ex.: My sister (*Ang aking kapatid na babáye*—lit., The my female brother); my son (*ang aking anak na lalaki*).

A few words indicate sex in themselves, but they are very limited in number compared with those in Aryan languages.

VOCABULARY.

Aunt.	<i>Alì</i> .
Father.	<i>Amá</i> .
Girl, unmarried woman.	<i>Dalaga</i> .
Male; man.	<i>Lalaki</i> .
Female; woman.	<i>Babáye</i> .
Miss; young lady.	<i>Bimibini</i> .
Mother.	<i>Iná</i> .
Uncle.	<i>Amain</i> .
	<i>Mamá</i> . Principally heard in Ma-
	<i>nila</i> .
Young man; bachelor; youth.	<i>Binatà</i> (from <i>batà</i> , boy, child).
Young man, unmarried.	<i>Bagongtáuo</i> (lit., "new man").

THE "TIES."

The Tagalog ear dislikes the sequence of certain sounds, and for this reason three ties, "*g*," "*ng*," and "*na*," are much used, more especially when an adjective is prefixed to a noun or a noun in the genitive modifies another in the nominative.

The tie "*g*" is added to such an adjective or nominative if ending in "*n*," the genitive following the nominative modified. The adjective may precede the noun, as in English, or follow it, as is generally the case in Spanish. The tie is added to the noun in the latter case, if it ends in "*n*." Ex.: (1) Wisdom (*karunungan*); great (*dakilá*); great wisdom (*karunungan dakilá*). (2) Silver (*pílak*); mirror (*salamín*); silver mirror (*salamín pílak*).

The tie "*ng*" is added to words ending in a vowel not preceded by another vowel. *U*, as in *táuo*, is considered as a consonant, as it sounds nearly like the English "*w*," and is written with this letter by many natives. Ex.: A dutiful child (*Batang mabait*); a bottle of wine (*isang boteng álak*); a beautiful woman (*babáyeng magandá*); a Manila man (*isang táuonng Maynilá*).

The tie "*na*" is used when the first word ends in any consonant (except "*n*") or in a diphthong. Ex.: A dutiful child (*Mabait na batà*); a large house (*báhay na malakí*); clear water (*túbig na malinao*, or *malinao na túbig*).

NO INDEFINITE ARTICLE.

There is no special indefinite article (*a* or *an*) in Tagalog, although the numeral *isá* (*one*) may be used.

THE VERB "TO BE."

The English verb "to be" may be sometimes represented in Tagalog by the particle *ay*, changing to *'y* for euphony after a preceding vowel. Ex.: Is your horse white? (*¿Ang cabayo mo'y maputi?*) The bird is singing (*Ang ibon ay humunguhun*). Generally in questions the verb "to be" is understood, as: *¿Anó ang sabi mo?* (What did you say?—lit., What the said your?). The verb is understood also when a predicate adjective is used; as, My father is good (*Mabuti ang áking amá*). *Ay* also connects two clauses of equal force; as, If John comes, go away (*Kun dumáting si Juan, ay umalis ka*).

FUTURE AND PAST OF "AY."

The particle *ay* is invariable as to tense, the idea of past or future being expressed by the answer or an adverb of time. Ex.: Beautiful then, she is is ugly now (*Magandá siyá noón, ngayón ay pánigít*). You will be sick to-morrow (*Búkas ikáo ay masakít*).

Some Tagalog writers use *ai* in place of *ay*, especially in newspaper work.

THE CONJUNCTION "AND."

At, changing to *'t*, under the same circumstances in which *ay* changes to *'y*, represents the conjunction "and." It may also stand for "because" in compound sentences when a cause is expressed; as, I can not read, because I have no spectacles (*Hindí akó makababasa sa pagka 't walá akong salamin*).

When *ay* and *at* are followed by a monosyllable, as *sa*, the vowel is not dropped.

SECTION TWO.

The principal interrogative pronouns and adverbs are as follows:

What?	<i>¿Anó?</i>	When?	<i>¿Kailán?</i>
Who?	<i>¿Sino?</i>	How?	<i>¿Papa-anó?</i>
Which?	<i>¿Alín?</i>	How much (value)?	<i>¿Magkano?</i>
Where?	<i>¿Saán?</i>	How many?	<i>¿Ilan?</i>

Anó, "what," is declined as follows:

	SINGULAR.	PLURAL.
Nom. What?	<i>¿Anó?</i>	No change.
Gen. Of what?	<i>¿Sa anó? ¿Nang anó?</i>	No change.
Dat. To, for what?	<i>¿Sa anó? ¿Nang anó?</i>	No change.
Acc. What?	<i>¿Sa anó? ¿Nang anó?</i>	No change.
Abl. (Loc.) In, at what?	<i>¿Sa anó?</i>	No change.
Abl. (Ins.) By, with what?	<i>¿Nang anó?</i>	No change.

This pronoun is used only in speaking of things, never of persons. The expression *¿Anó ka?* means "What do you want?"

¿Sino?, "who," is declined as follows:

	SINGULAR.	PLURAL.
Nom. Who?	<i>¿Sino?</i>	<i>¿Sino-sino?</i>
Gen. Whose, of whom.	<i>¿Kanino? ¿Nino?</i> ^a	<i>¿Kanakanino? b</i>
Other cases.	<i>¿Sa kanino?</i>	<i>¿Sa kanikanino?</i>

^a Used only when the question is not heard or understood.

^b Not *kanino-kanino*, as the first form is a trisyllable, and in Tagalog repetitions stop at the second syllable (or letter, as the case may be). *Kaninong maná* and *sa kaninong* are also used.

Example: *¿Kaninong búkid iyán?* (Whose field is that?); *Sa capitán* (Of the mayor or presidente); *¿Nino?* (Whose?); *Sa capitán sa bayan* (Of the mayor of the town).

From early times the title of the mayor of a town or "pueblo" was "governadorcillo" (little governor). This name was changed in 1893 to "capitán municipal," and in 1898 to "presidente," a name retained under American administration. Natives ignorant of Spanish generally speak of the "capitán."

While *anó* is used for things and *sino* for persons, the pronoun *alín*, "which," is used for both. It is declined:

	SINGULAR.	PLURAL.
Nom. Which?	<i>¿Alín?</i>	<i>¿Alín-alín?</i>
Gen. Of which?	<i>¿Sa alín?</i>	<i>¿Sa alín-alín?</i>
Dat. To, for what?	<i>¿Sa alín?</i>	<i>¿Sa alín-alín?</i>
Acc. What?	<i>¿Sa alín?</i>	<i>¿Sa alín-alín?</i>
Loc. In, at which?	<i>¿Sa alín?</i>	<i>¿Sa alín-alín?</i>
Ins. By, with, etc., which?	<i>¿Nang alín?</i>	<i>¿Nang alín-alín?</i>

Sa with the genitive is preferable in answering a question. *¿Aling manḡá?* may also be used for the plural. The form *¿Manḡá alín?* is rather inelegant. Thus the English "Which men?" may be expressed by "*¿Alín-aling táuo?*" "*¿Alín manḡá táuo?*" or "*¿Manḡá aling táuo?*"

THE INTERROGATIVE ADVERBS.

These adverbs present no peculiarities and are used as in English. *¿Ilan?* (How many?) obviates the use of the pluralizing particle *manḡá*; as, *¿Ilang táuo?* (How many men?) In inquiring the price of an article in the market the restrictive form *magkakano* is generally used; as, "*¿Magkakano ang manḡá ilog?*" (How much for eggs?) But in speaking of purchasing the entire quantity *magkano* is right.

THE DEMONSTRATIVE PRONOUNS.

These are four in Tagalog, two being translated by "this," another by "that," and the fourth by the poetic form "yon."

The first is *yari*, and means "this." Strictly speaking, it should be used only to indicate an object nearer to the speaker than to the person addressed, but practically this pronoun is dropping out of use. For example, *Yaring áking púso* (This heart of mine), while more exact, is little heard, the following word *itó* (this) being used: *ítong áking púso*. *Yeri* is a dialectical form.

Yari is declined as follows:

	SINGULAR.		PLURAL.
Nom. This.	<i>Yari.</i>	These.	<i>Yaring manḡá.</i>
Gen. Of this.	<i>Niri; dini sa.</i>	Of these.	<i>Niring manḡá.</i>
Dat. To, for this.	<i>Dini sa.</i>	To, for these.	<i>Dini sa manḡá.</i>
Acc. This.	<i>Niri; dini sa.</i>	These.	<i>Niring manḡá, etc.</i>
Loc. At, in this.	<i>Dini sa.</i>	At, in these.	<i>Dini sa manḡá.</i>
Ins. By, with this.	<i>Niri.</i>	By, with these.	<i>Niring manḡá.</i>

The ordinary word meaning "this" is *itó*, and strictly denotes objects or persons equidistant from both speaker and the person spoken to. It is declined as follows:

	SINGULAR.		PLURAL.
Nom. This.	<i>Itó.</i>	These.	<i>Itong manḡá.</i>
Gen. Of this.	<i>Nitó; ditó sa.</i>	Of these.	<i>Nitong manḡá, etc.</i>
Dat. To, for this.	<i>Ditó sa.</i>	To, for these.	<i>Ditó sa manḡá.</i>

Acc. This.	<i>Dito sa.</i>	These.	<i>Dito sa mañgá.</i>
Loc. At, in this.	<i>Dito sa.</i>	At, in these.	<i>Dito sa mañgá.</i>
Ins. By, with this.	<i>Nitó.</i>	By, with these.	<i>Nitong mañgá.</i>

“That” is expressed in Tagalog by the word *iyán*, especially when applied to persons or objects nearer to the person spoken to than to the speaker. It is declined as follows:

SINGULAR.		PLURAL.	
Nom. That.	<i>Iyán.</i>	Those.	<i>Iyang mañgá.</i>
Gen. Of that.	<i>Niyán; diyán sa.</i>	Of those.	<i>Niyang mañgá, etc.</i>
Dat. To, for that.	<i>Diyán sa.</i>	To, for those.	<i>Diyán sa mañgá.</i>
Acc. That.	<i>Niyán; diyán sa.</i>	Those.	<i>Niyang mañgá, etc.</i>
Loc. At, in that.	<i>Niyán sa.</i>	At, in those.	<i>Niyán sa mañgá.</i>
Ins. By, with that.	<i>Niyán.</i>	By, with those.	<i>Niyang mañgá.</i>

The fourth demonstrative pronoun, *yaón*, means “yon,” although at present generally translated “that.” *Yoón* is a dialectical form. It is declined:

SINGULAR.		PLURAL.	
Nom. Yon (that).	<i>Yaón.</i>	Yon (those)	<i>Yaóng, mañgá.</i>
Gen. Of yon.	<i>Niyaón; dóon sa.</i>	Of yon.	<i>Niyaóng mañgá, etc.</i>
Dat. To, for yon.	<i>Dóon sa.</i>	To, for yon.	<i>Dóon sa mañgá.</i>
Acc. Yon.	<i>Niyaón; dóon sa.</i>	Yon.	<i>Niyaong mañgá.</i>
Loc. At, in yon.	<i>Dóon sa.</i>	At, in yon.	<i>Dóon sa mañgá.</i>
Ins. By, with yon.	<i>Niyaón.</i>	By, with yon.	<i>Niyaong mañgá.</i>

The particle *sa* follows the pronoun in each case as given, but it, as well as the pluralizing particle *mañgá*, belongs to the person or object pointed out, and not to the pronoun.

These four demonstratives have a peculiar idiomatic use in that they are repeated in the nominative after the person or object modified as well as preceding the same, in the latter case agreeing in number and case. Examples: This man (*Itong tauong itó*), both nominative singular. That boy's clothes (*Ang damit niyang batang iyán*); first, genitive singular; second, nominative singular. That man (has) much money (*Maraming salapi niyang (niyaong) tauong yaón*); lit., “much money of that man that.” (Generally with nominative.) *Itong bulaklak na itó'y diyán sa batang iyán* (This flower is for that child). In the second clause, the first pronoun is in dative and second in nominative.

ADVERBS OF PLACE.

From the four demonstrative pronouns the following adverbs of place are derived:

Here (close to the speaker).	<i>Dini.</i>
Here.	<i>Dito.</i>
There (near addressee).	<i>Diyán.</i>
Yonder (there).	<i>Dóon.</i>

With the particle *na* prefixed to this class of adverbs, the idea of “am,” “is,” “are” is expressed. It will be noted that the initial letter *d* is softened to *r* where the particle *na* is used alone.

Am, is or are here (close).	<i>Narini; nayeri; nandini.</i>
Am, is or are here (more distant).	<i>Narito; naitó; nandito.</i>
Am, is or are there.	<i>Nariyán; nariyán; nandiyán.</i>
Am, is or are yonder.	<i>Naroón; nayaón; nandoón.</i>

The particle *di* with the same class of adverbs expresses the past tense. For euphony the particle changes to *do* with *dóon*.

Was or were here (close).	<i>Dirini.</i>
Was or were here (more distant).	<i>Dirito.</i>
Was or were there.	<i>Diriyan.</i>
Was or were yonder.	<i>Doroon.</i>

The particle *pa* with the same adverbs expresses the future.

Will be here (close).	<i>Parini.</i>
Will be here (more distant).	<i>Parito.</i>
Will be there.	<i>Pariyan.</i>
Will be yonder.	<i>Paroon.</i>

Ex. Is the man there? (*Nariyan bagá ang táuo?*) He is not here, he is yonder (*Walá rito, naroon*). Where is Captain Tino (Faustino)? (*¿Saán naroon [or naandoón] Si Capitán Tino?*) In Manila (*Nasa Maynilà*). When will he come back? (*¿Kailan babalik?*) Possibly within a week (*Marahil sa isang lingó*). Who is his agent? (*¿Sino ang kaniyang katiwala?*) The Chinaman Ong Laico on Calle Real (*Ang insik Ong Laico sa Calle Real*). Thank you (*Salámat*).

THE PERSONAL PRONOUNS.

The personal pronouns in Tagalog should receive careful study, as they exhibit several peculiarities of form and use not found in English.

All personal pronouns have two genitives, the first form being prefixed to the accompanying noun or verb, and the second form suffixed. The two forms are not used in the same clause, the second form being preferred with the definite form of the verb. However, if the sentence commences with an adverb or negative particle, or is a question, the suffixed forms are placed before the verb.

The first person plural, like nearly all Malayan and Melanesian languages, has two forms, the first corresponding to "we" in a general sense, and including those spoken to, while the second form, like the editorial "we," excludes the person or persons addressed. There are also two dual forms, which may be translated "thou and I." These dual forms have the same meaning, the first form, *kitá*, being more general and used in Manila, Rizal, Laguna, Batangas, and Tayabas, while the second form, *katá*, is found in Bulacan, Nueva Ecija, and the Tagalog-speaking parts of Pampanga and Tarlac. Bataan probably follows Bulacan in style, while in Cavite the usage is like that of Manila, etc.

In the use of the personal pronouns together, a very different order is observed from English. The Tagalog order is "I (we), thou (you), and he, she (they)," ignoring the European custom of mentioning the listener first, the absent or third person next, and the speaker last. The Tagalog says "I and you, "I and John," and with the further peculiarity that he literally pluralizes the first pronoun and gives the pronoun or noun following its genitive form in the correct number. The examples will explain the matter more clearly.

The use of the word "it" is avoided by speakers of Tagalog. It is only used when objects are personified, as in stories, etc. See example.

FIRST PERSON SINGULAR.

Nom.	I.	<i>Akó.</i>
Gen.	Of me; my.	<i>Akin</i> (prefix); <i>ko</i> (suffix).
Othercases.	To, for, with, by me.	<i>Sa ákin.</i>

INCLUSIVE FIRST PERSON PLURAL.

Nom.	We (and you).	<i>Tayo.</i>
Gen.	Of us; our (and your).	<i>Atin</i> (prefix); <i>natin</i> (suffix).
Othercases.	To, for, etc., us (and you).	<i>Sa atin.</i>

EXCLUSIVE FIRST PERSON PLURAL.

Nom.	We (not you).	<i>Kamí.</i>
Gen.	Of us; our.	<i>Amin</i> (prefix); <i>namín</i> (suffix).
Other cases.	To, for, etc., us.	<i>Sa amin.</i>

FIRST PERSON DUAL.

		Southern form.	Northern form.
Nom.	We (thou and I).	<i>Kitá.</i>	<i>Katá.</i>
Gen.	Of us (we two); our.	<i>Kanítá</i> (p.); <i>ta</i> (s.).	<i>Atá</i> (p.); <i>ta</i> (s.).
Other cases.	To, for, etc., us (we two).	<i>Sa kanítá.</i>	<i>Sa atá.</i>

SECOND PERSON SINGULAR.

Nom.	Thou (you).	<i>Ikáo</i> (prefix); <i>ka</i> (suffix).
Gen.	Of thee, thy (your).	<i>Iyó</i> (prefix); <i>mo</i> (suffix).
Other cases.	To, for, etc., thee.	<i>Sa iyó.</i>

The singular forms are still used in Tagalog, and when respect is intended, instead of using the plural, as in English, or the third person singular, as in Spanish, the particle *pó* is suffixed. The plural, also with *pó*, is used in Manila in many cases, but may be said to be an imitation of the Spanish *vosotros* (ye).

SECOND PERSON PLURAL.

Nom.	You.	<i>Kayó.</i>
Gen.	Of you; your.	<i>Inyó</i> (prefix); <i>ninyó</i> (suffix).
Other cases.	To, for, etc., you.	<i>Sa inyó.</i>

THIRD PERSON SINGULAR.

Nom.	He, she.	<i>Siyá.</i>
Gen.	Of him; of her; his; her.	<i>Kaniyá</i> (prefix); <i>niyá</i> (suffix).
Other cases.	To, for, etc., him, her.	<i>Sa kaniyá.</i>

THIRD PERSON PLURAL.

Nom.	They.	<i>Silá.</i>
Gen.	Of them; their.	<i>Kanilá</i> (prefix); <i>nilá</i> (suffix).
Other cases.	Them (to, for, etc.).	<i>Sa kanilá.</i>

POSSESSIVE PRONOUNS.

These are the same as the genitives of the personal pronouns and are generally preceded by the article *ang*. The following examples will show the variations:

My child.	{ <i>Ang áking anak.</i> <i>Ang anak ko.</i>
Thy child.	{ <i>Ang iyong anak.</i> <i>Ang anak mo.</i>
His (or her) child.	{ <i>Ang kaniyang anak.</i> <i>Ang anak niyá.</i>
Our (of we two) child.	{ <i>Ang kanitang anak.</i> <i>Ang atang anak.</i> <i>Ang anak ta.</i> <i>Ang anak ta.</i>
Our children (all of us).	{ <i>Ang ating manṅá anak.</i> <i>Ang manṅá anak natin.</i>
Our child (excluding person spoken to).	{ <i>Ang aming anak.</i> <i>Ang anak namin.</i>
Your child.	{ <i>Ang inyong anak.</i> <i>Ang anak ninyó.</i>
Their child.	{ <i>Ang kanilang anak.</i> <i>Ang anak nilá.</i>

The genitive forms of the personal pronouns used without a following noun are expressed with the article prefixed to the first genitive:

Mine.	<i>Ang ákin.</i>
Thine (yours).	<i>Ang iyó.</i>
His; hers.	<i>Ang kaniyá.</i>
Ours.	<i>Ang atin</i> (incl.); <i>ang amín</i> (excl).
Yours.	<i>Ang inyó.</i>
Theirs.	<i>Ang kanilá.</i>

The oblique cases with *sa* and the article also express this idea in Tagalog; as, Mine, *Ang sa ákin.*

Examples of two pronouns, or a pronoun with a noun:

He and I (lit. "we of him").	<i>Kami niyá.</i>
He and his father (they and his father).	<i>Silá nang kaniyang amá.</i>
John and I (we of John).	<i>Kami ni Juan.</i>
You and they (you of them).	<i>Kayó nilá.</i>
You and we (we of you).	<i>Kami ninyó.</i>

In Manila and large towns these forms are dying out of use, the Spanish style being used; as, John and I (*Si Juan at akó*).

To avoid the use of *siyá*, "it," to indicate an inanimate object, the word itself is repeated, or in answering a question a particle like *ngá* (certainly) is used. Ex.: *¿Mabuti bagá ang lakatán* [a species of banana]? (Is the lakatan good?) *Mabuti ngá* (Certainly [it is] good).

The third person plural is used to indicate great respect for a person, coupled with *pó*, and for still greater respect the word *kamahalan* (excellency) is used. Your excellency (*Ang inyong kamahalan*).

THE AFFIRMATIVE PARTICLES.

This name is applied to several adverbs, and also to some words which by themselves have no signification, which, added to pronouns, give them an intensive or indefinite meaning. The following are the ones most generally used. None begin a sentence except *kayá*.

Self; selves.	<i>Din.</i> (<i>Rin</i> after preceding vowel.)
Perhaps.	<i>Bagá.</i> (Generally with indef. verb.)
Perhaps; for that.	<i>Kayá.</i> (May begin sentence.)
Also.	<i>Man.</i>
Also.	<i>Man din.</i> (Southern Tagalog only.)
Now.	<i>Na.</i> (No meaning alone.)
Certainly.	<i>Ngá.</i>
Certainly.	<i>Ngani.</i> (Southern Tagalog; Bicol, <i>gñani</i> .)
Yet.	<i>Pa.</i>
Actually! Is that so!	<i>Palá.</i> (Idea of wonder inherent.)
At; in; to; for, etc.	<i>Sa.</i> (Greatly used word.)
Own.	<i>Sarili.</i>
Enough now; plenty.	<i>Siyá na.</i>

Ex.: *Akó rin; akó man* (I myself). *Siyá ngá* (he, certainly). *Ikáo man* (you also). *Ang sarili kong cabayo* (my own horse). *Oó ngá* (yes, certainly). *Hindi ngá* (no, indeed).

The particle *man* attached to an interrogative pronoun converts the latter into an indefinite pronoun. Ex.: *Anoman* (anything; something). *Alinman* (whichever; whatever). *Sinoman* (whoever). *Sinomang táuo* (anyone whomsoever).

These particles follow the monosyllabic pronouns, but precede the pronouns of more than one syllable, unless the latter begin the sentence, in which case the particle follows, as with a monosyllabic pronoun.

INDEFINITE PRONOUNS.

Besides *anoman*, *alinman*, and *sinoman*, there are several words which may be used at times as indefinite pronouns, and at other times with adverbial force. One of these is *bálang*, which can be used for "some, any, and each." Ex.: *Bálang árao* (some day). *Ang bálang táuo* (any man). *Sa bálang isá* (for each one).

The numeral *isá* (one), prefixed to words like *árao* (day), and *táuo* (man) gives the idea of "one day; a certain man," etc. It is also used with demonstrative pronouns as follows: *Itong isá* (this one); *diyán sa isá* (to that other); *doón sa isá* (to that other yonder). *Isá* may be said to mean "other" among a few persons or objects, and the word *ibá* to designate "other" among many. *Ibang táuo* (another man completely); *ibang bágay* (another thing entirely).

Tanan, *dilan*, and *paua* mean everyone, "all" (persons). "All" (the adjective) is *lahat*.

RELATIVE PRONOUNS.

These pronouns, which in English are expressed by "which," "that," "who," etc., are expressed very obscurely in Tagalog by means of the article *ang*, and the ties *g*, *ng*, and *na*. The Tagalog also has a negative relative pronoun *di*, translated by "who not," "which not," "that not." Ex.:

He who is well behaved is esteemed by all. *Ang mabuting ásal ay minamahal nang lahat.*

The book which you are reading is mine. *Ang librong binabasa mo'y ákin.*
I did not receive the letter that you sent to me. *Di ko tinanggap ang súlat na ipinadalá mo sa ákin.*

The man who does not disobey the laws will be protected in his rights. *Ang táuon ng di sumasalansang ipagtatangol nang katuiran.*

The phrase "each other" is expressed by the particle *nagka* or *magka*, together with the appropriate noun or pronoun. Ex.: Do they understand each other? *¿Nagkakaalam silá (from alam)?*

The principal difficulty the student of Tagalog will experience here will be in the use of the exclusive and inclusive forms of the first person plural. The dual forms are little used in the nominative, but are quite frequently heard in the oblique and accusative cases. As has been remarked, these exclusive and inclusive forms are to be found in nearly all the Malayan languages, while in some of the allied Melanesian tongues, such as that of Fiji, the second and third persons have not only a dual, but a triple form, in addition to the ordinary plural. The Fijian first person has also the dual and triple forms, each of which are divided into an inclusive and exclusive form.

SECTION THREE.

As has been previously explained, Tagalog root words may be used as nouns, verbs, adjectives, and adverbs in many cases, either by the context or particles affixed or suffixed. Naturally the noun is generally the simplest form, especially the concrete noun, but secondary or derivative nouns may be quite complicated in their construction. The noun is invariable in form, number being expressed by the word *manágá*, or such words as "all," "many," etc., for the plural. Cases are expressed by the article or prepositions, and no gender is known. A great many common nouns in Tagalog are derived from the Spanish, a few from Chinese, and some from Arabic and Sanskrit sources. All Tagalog nouns may be used with the article.

The words for meals and some articles of food, cooking utensils, etc., vegetables, and fruits not previously mentioned are:

Breakfast.	<i>Ang almusal</i> (Sp., <i>almuerzo</i>).
Midday meal.	<i>Ang tanghalian</i> (<i>tanghali</i> , midday).
Afternoon lunch.	<i>Ang minindal</i> (Sp., <i>merienda</i>).
Supper.	<i>Ang hapunan</i> (<i>hapon</i> , afternoon).
Meat or fish.	<i>Ang ulam</i> (Sp., <i>vianda</i>).
Broth.	<i>Ang sabdo.</i>
Salted fish sauce.	<i>Ang patis.</i>
Salty or sour sauce.	<i>Ang sausaan.</i> (<i>Sumausan</i> means to dip any viand into liquid. The word "chowchow," so often heard, is Cantonese or Hongkong "pigeon English" for food.)
Pickles (bamboo sprouts, etc.).	<i>Ang achara</i> (Sp., <i>achia</i> , from Hindustani, <i>achar</i> , pickles).
Roasted or baked meat or fish (what baked or roasted).	<i>Ang inihao.</i> (<i>Umihao</i> means "to roast or bake".)
Frogs' legs.	<i>Ang mangá hita nang palaká.</i>
Sucking pig.	<i>Lamán nang biik.</i>
Venison.	<i>Lamán nang usá.</i>
Wild pork.	<i>Lamán nang babuy damó; lamán nang pagil.</i>
The jungle fowl.	<i>Ang labuyo.</i>
The duck.	<i>Ang itik.</i>
The tree duck (<i>Dendrocygna</i>).	<i>Papan.</i>
The goose.	<i>Ang gansá</i> (Sansk., <i>hansa</i> , not from Sp. <i>gansa</i> , a goose).
The peacock.	<i>Ang paro real</i> (Sp.).
The turkey.	<i>Ang paro</i> (Sp.).
The pigeon.	<i>Ang kalapati</i> (Sansk. <i>parápati</i> ; old Tag., <i>palapati</i>).
The dove.	<i>Ang babobato muntí.</i>
The gizzard.	<i>Ang balombalonan</i> (from <i>balon</i> , a well; dim.).
The liver.	<i>Ang atay.</i>
The heart.	<i>Ang puso.</i>
The mudfish; walking fish.	<i>Ang dalag</i> (commonest fish in Luzon; <i>Ophiocephalus</i>).
The following fish are much eaten in Luzon, and, having no English names, the Spanish names are given instead:	
The pampano (<i>Scatophagus</i>).	<i>Ang kitang</i> (best fish in Luzon).
The sábalo (<i>Caranx</i>).	<i>Ang bangós</i> (large fish, common).
The corvina (<i>Osteochilus</i>).	<i>Ang apáhap.</i>
The liza.	<i>Ang banak.</i>
The boca-dulce.	<i>Ang mamali.</i>
The sea products eaten are:	
The oyster.	<i>Ang talabá.</i>
The shell of a clam, etc.	<i>Ang kabibi.</i> (<i>Macabebe</i> is said to mean "Where there are clams," Pampangan dialect.)
The lobster.	<i>Ang ulang.</i>
The crab.	<i>Ang alimaño.</i>
The small crab.	<i>Ang alimasag.</i>
The shrimp.	<i>Ang hipon.</i> (<i>Bilarang-hipon</i> , village, northeast of Manila, "shrimp-drying place.")
Vegetables.	<i>Ang gúlay.</i>
The mongo.	<i>Ang balátong.</i>
The radish.	<i>Ang labanós</i> (Sp., <i>rabano</i>).
The eggplant.	<i>Ang talong.</i>

The gabe root.	<i>Ang gabi.</i>
The peanut.	<i>Ang maní, Arawak (West Indian word).</i>
The lomboy (fruit).	<i>Ang dúhat.</i>
The guayava.	<i>Ang bayabas.</i>
The lime.	<i>Ang dáyap.</i>
The apple.	<i>Ang mansanas (Sp., manzana).</i>
The watermelon.	<i>Ang pakuán.</i>
The cook.	<i>Ang taga pan̄gosina.</i>
The kitchen (cooking place).	<i>Ang pinaglututuan (from lutò, cooking).</i>
Crumbs; scraps.	<i>Mumo.</i>
The dining room.	<i>Ang silid na kakanán.</i>
The fireplace.	<i>Ang kalán; ang dapog.</i>
Earthen cooking pot (medium size).	<i>Ang palayok.</i>
Small earthen pot.	<i>Ang anglit.</i>
Large earthen pot.	<i>Ang kating-an.</i>
The frying pan.	<i>Ang kawali.</i>
The gridiron (broiler).	<i>Ang ihaoan (from umihao, to roast).</i>
The pitcher.	<i>Ang bangá; ang galong.</i>
Earthen pitcher.	<i>Ang tábu.</i>
The bowl.	<i>Ang mankok.</i>
The jug.	<i>Ang saro (Sp., jarro).</i>
The saltcellar.	<i>{ Ang palaasinan (from asín, salt).</i>
The pot cover.	<i>{ Ang sowik (without cover).</i>
The sieve.	<i>Ang tuntong.</i>
The bamboo tray.	<i>Ang bithay.</i>
The basket.	<i>Ang biláo.</i>
The fire.	<i>Ang bákol.</i>
The smoke.	<i>Ang apuy.</i>
	<i>Ang asò (accent distinguishes from aso, dog).</i>
The firewood.	<i>Ang káhoy nang pan̄gatong.</i>
The names for parts of a house, household furniture and articles, and ordinary tools, are given in the following list. Many of these names are borrowed from the Spanish language:	
The house.	<i>Ang báhay (possibly Sansk., valaya, an inclosure, through Malay, bálei, hall, court; but the Hawaiian is hale, and there are similar words in other Polynesian dialects).</i>
The room.	<i>Ang silid.</i>
The bathroom.	<i>Ang paliguan (lit., "bathing place").</i>
The water-closet.	<i>Ang cumón (Sp. word).</i>
The door.	<i>Ang pintó.</i>
The doorway.	<i>Ang pintoan.</i>
The window.	<i>Ang linib; ang duruñgauan (from duñgao, to appear at the window); ang bintana (Sp.).</i>
The ladder (stairway).	<i>Ang hagdán.</i>
The step (round of ladder).	<i>Ang baitang.</i>
The balcony.	<i>Ang tanauan (lit., "watchtower").</i>
The post or pillar.	<i>Ang haligi.</i>
The kitchen platform.	<i>Ang batalán.</i>
The roof.	<i>Ang bubong.</i>
The gable.	<i>Ang batisbisan.</i>
The gutter pipe.	<i>Ang alolod.</i>
The corner.	<i>Ang súlok.</i>
The window sill.	<i>Ang palababahán.</i>
The balustrade.	<i>Ang guyabnán.</i>

The prop (against winds).	<i>Ang súhay.</i>
The partition (wall).	<i>Ang dingding.</i>
The household furniture.	<i>Ang kasangkapan sa báhay.</i>
The chair.	<i>Ang uupán</i> (from <i>unupó</i> , to sit down).
The table.	<i>Ang lamesa</i> (Sp., <i>mesa</i>).
The clothes press (or cupboard).	<i>Ang simpanan.</i>
The bed.	<i>Ang pápag; ang cama</i> (Sp.).
The quilt.	<i>Ang kómot.</i>
The pillow.	<i>Ang únan.</i>
The head (of a bed).	<i>Ang olohán; ang olonán.</i>
The mosquito net.	<i>Ang kulambó.</i>
The wash basin.	<i>Ang hálamusán.</i>
The water.	<i>Ang túbig.</i>
The soap.	<i>Ang sabón</i> (Sp., <i>jabón</i>).
The towel.	<i>Ang balindang.</i>
The tooth brush (foreign).	<i>Ang cepillo nang ñgipin</i> (<i>cepillo</i> , Sp. for "brush").
The tooth brush (native).	<i>Ang sipan.</i>
The clothes brush.	<i>Ang cepillo nang damit.</i>
The pail or bucket.	<i>Ang timbá.</i>
The night vessel.	<i>Ang ihán; ang orinola</i> (Sp.).
The trunk.	<i>Ang cabán.</i>
The valise.	<i>Ang tampipi; ang tukbá.</i>
The key.	<i>Ang susi</i> (Chinese, <i>sosi</i>).
The padlock.	<i>Ang candado</i> (Sp. word).
The lock.	<i>Ang cerradura</i> (Sp. word).
Thread.	<i>Sinúlid</i> (spun, from <i>súlid</i> , spin).
The needle.	<i>Ang karáyom.</i>
The pin.	<i>Ang aspíler</i> (Sp., <i>alfiler</i>).
Silk thread.	<i>Sinúlid na sutlá</i> (Sansk., <i>sútra</i>).
The scissors.	<i>Ang gunting.</i>
The thimble.	<i>Ang dedal</i> (Sp. word).
The eyeglasses or spectacles.	<i>Ang salamin sa matá.</i>
The picture; image.	<i>Ang larawan.</i>
The household shrine.	<i>Ang altar sa báhay.</i>
Wick for cocoanut-oil lamp.	<i>Ang tinsim</i> (from Chinese <i>tientsim</i>).
Cocoanut-oil lamp.	<i>Ang tinghoy</i> (from Chinese).
The lamp (old name).	<i>Ang sombo; ang simbo</i> (<i>Ilaodán</i> now used).
Matches.	<i>Apuyan; posporos</i> (Sp., <i>fósforos</i>).
Fire-making sticks.	<i>Ang puyosan</i> (similar to those of North American Indians).
The flint.	<i>Ang pingkian; ang pantingán</i> (local).
The steel.	<i>Ang binalon.</i>
The tinder.	<i>Ang lúlog.</i>
Rice mill (hand).	<i>Ang gilingán</i> (from <i>giling</i> , to grind).
The rice mortar.	<i>Ang lusong</i> (said to be origin of "Luzon," but improbable).
The rice pestle.	<i>Ang halo.</i>
The small mortar.	<i>Ang lusonglusongán.</i>
The small pestle.	<i>Ang kamay</i> (lit., "the hand" or "arm").
The broom.	<i>Ang walís</i> (verb <i>walís</i> means "to remove").
The mop (cloths).	<i>Ang pan̄goskos.</i>
The razor.	<i>Ang pan̄gáhit</i> (from <i>áhit</i> , to shave; also called <i>ang labasa</i> , from Sp. <i>navaja</i> , razor).
The sadiron (flatiron).	<i>Ang prinsa</i> (Sp., <i>la prensa</i> , the press).

The tongs.	<i>Ang sipit.</i>
The balance.	<i>Ang timbañgan</i> (from <i>timbang</i> , a weight); also <i>ang talaró</i> (local word).
The hook.	<i>Ang pañgaláuit.</i>
The clothesline.	<i>Ang sampayan</i> (from <i>sampay</i> , to hang out clothes).
The tablecloth.	<i>Ang mantel</i> (Sp. word).
The gaff (used in cock fighting).	<i>Ang tári.</i>
The bird whistle.	<i>Ang pañgati</i> (used to lure or decoy birds).
The rope.	<i>Ang lúbid.</i>
The twine.	<i>Ang pisi.</i>
Chinese twine.	<i>Leteng.</i>
The wire.	<i>Ang kauad</i> ; <i>ang kawar</i> (rare).
The chain (iron or gold, etc.).	<i>Ang tanikalá</i> (old word, <i>talikalá</i>).
Yard (of house).	<i>Bahayan</i> (lit., "house place").
Garden.	<i>Halamanan</i> (lit., "plant place").
Plant (any sown plant except rice).	<i>Halaman.</i>
The hoe.	<i>Ang asarol.</i>
The sickle.	<i>Ang kárit.</i>
The shovel.	<i>Ang panalok</i> (from <i>salok</i> , to stir up).
The spade.	<i>Ang pala</i> (Sp. word).
The pincers (small).	<i>Ang tiñi</i> (Chinese word).
The vise.	<i>Ang gato</i> (Sp. word).
The wrench.	<i>Ang pamihit nang tornillo</i> (lit., "screw turner").
The saw.	<i>Ang lagari.</i>
The hammer.	<i>Ang pamókpok</i> (from <i>pokpok</i> , to strike).
The hatchet.	<i>Ang puthao.</i>
The ax.	<i>Ang palakol.</i>
The plane.	<i>Ang kalam.</i>
The chisel.	<i>Ang pait.</i>
The auger.	<i>Ang pangbutas.</i>
The gimlet.	<i>Ang pusod.</i>
The file.	<i>Ang kíkíl.</i>
The wood turner.	<i>Ang talikán.</i>
The anvil.	<i>Ang palihan.</i>
The stake.	<i>Ang tulos.</i>
The pulley.	<i>Ang kaló.</i>
The lever.	<i>Ang panghikuat.</i>
The adze.	<i>Ang darás.</i>
The rule.	<i>Ang panúkat</i> (from <i>súkat</i> , to measure).
The pick.	<i>Ang piko</i> (Sp., <i>pico</i>).
The painter's or carpenter's scaffold.	<i>Ang palapala.</i>
The plow.	{ <i>Ang araro</i> (Sp., <i>arado</i>).
The beam.	{ <i>Ang sudsud.</i>
The plowshare.	<i>Ang ugít.</i>
The guiding cord.	<i>Ang súyud</i> (also means "fine comb").
The yoke.	<i>Ang pamitík</i> (from <i>pitik</i> , to snap with a line).
The rice field.	<i>Ang paód.</i>
	<i>Ang palayán.</i>

Practically all names connected with horses are Spanish, as that animal was introduced by the Spaniards, and the Spanish terms are understood throughout the Tagalog region. The following words, however, are useful in connection with feeding animals:

Forage; grass.	<i>Sacate; damó</i> (Sp., <i>zacate</i>).
Rice and rice straw.	<i>Palay</i> .
Molasses (also honey).	<i>Pulot</i> (much fed to native ponies).
Shed; shelter.	<i>Tayakad</i> .
Stable with peaked roof.	<i>Barongbarong</i> .

Nearly all names of edifices are also Spanish, but a few are native, or have been invented from other words. Among them are:

The church.	<i>Ang simbahan</i> (from <i>simba</i> , to hear mass; <i>samba</i> , to adore or worship).
The townhall.	<i>Ang tribunal</i> (Sp. word).
The schoolhouse.	<i>Ang escuela</i> (Sp. word). { <i>Bahay nang aralan</i> (from <i>áral</i> , to teach; to learn).
The warehouse.	<i>Ang kamálig</i>
The rice mill (water or steam power).	<i>Ang bigasan</i> (from <i>bigás</i> , hulled rice).
The sugar mill.	<i>Ang alibisan</i> .
The distillery.	<i>Ang alakán</i> (from <i>alak</i> , wine).
The limekiln.	<i>Ang apugan</i> (from <i>ápug</i> , lime).
The hut.	<i>Ang dampá; ang kubu; ang sauong</i> (mountain term).
The cemetery.	<i>Ang campo santo</i> (Sp.); <i>ang libiñgan</i> (Tagalog word also means "grave").
The cockpit.	<i>Ang sabuñgan</i> (from <i>sabung</i> , to fight with gamecocks.)
The street.	<i>Ang langsañgan</i> .
The road.	<i>Ang daan</i> .
The trail or path.	<i>Ang ladnás; agtás</i> (narrow trail).
Trail (of animal).	<i>Bolaos; onog; bagnos</i> .
The dyke.	<i>Ang pilápil</i> .
The plantation.	<i>Ang bukirán; ang hacienda</i> (Sp.).
Irrigated land.	<i>Tubigan</i> (from <i>túbig</i> , water).
The bridge.	<i>Ang tulay</i> .
The bamboo bridge.	<i>Ang tulay na kawayan</i> .
The sugar-cane field.	<i>Ang tubohán</i> (from <i>tubó</i> , sugar cane).
The field; the country.	<i>Ang búkid</i> .
The ditch.	<i>Ang padaluyan</i> .
The jail or prison.	<i>Ang bilañguan</i> . (<i>Bilibid</i> is the Manila prison only.)
The guardhouse or sentry box.	<i>Ang bantayan</i> (from <i>bantay</i> , guard).
The asylum.	<i>Ang tataguán</i> .
The stocks.	<i>Ang paníáo</i> .
The fire (conflagration).	<i>Ang súnog</i> .
The spark.	<i>Ang alipato</i> .
The bonfire (signal fire).	<i>Ang sigá</i> .
The cocoanut grove.	<i>Ang niógan</i> .
The corral or inclosure.	<i>Ang karurukan</i> .
The manger.	<i>Ang labañgán</i> .
The floor.	<i>Ang sahig</i> .

Words pertaining to the office are generally Spanish, although a few are used of native origin. The most useful are:

Office.	<i>Opisina</i> (Sp., <i>oficina</i>).
Desk (writing).	<i>Sulatán; escritorio</i> (Sp.).
Book.	<i>Libro</i> (Sp.).
Library.	<i>Biblioteca</i> (Sp.).
Letter.	<i>Súlat</i> (from Arabic <i>s'urat</i> , a chapter of the Koran).
Pen.	<i>Panúlat; pluma</i> (Sp.).

Pencil.	<i>Lapis; lápiz (Sp.).</i>
Ink.	<i>Tinta (Sp.).</i>
Red Ink.	<i>Tintang pulá.</i>
Mail.	{ <i>Padalahan (from dalá, to carry).</i> <i>Correo (Sp.).</i>
Post-office.	<i>Administración de correos (Sp.).</i>
Letter carrier.	<i>Magdadalá nangsulat; cartero (Sp.).</i>
Telegraph office.	<i>Estación de telégrafos (Sp.).</i>
Telegram.	<i>Telegrama (Sp.).</i>
Messenger (orderly).	<i>Sugo; Ordenanza (Sp.).</i>
Typewriter.	<i>Máquina de escribir (Sp.).</i>
Paper (in general).	<i>Papel (Spanish heavy paper, papel de barba).</i>
Blotting sand (fine).	<i>Margaha (Sp., common sand is buhanġin, Tag.).</i>
Blotting paper.	<i>Papel secante (Sp.).</i>
The globe (world).	<i>Ang sansinukuban; sandaigdigan.</i>
The earth (ground).	<i>Ang lupa.</i>
The mountain.	<i>Ang bundok.</i>
Mountain country.	<i>Ang kabundukan.</i>
The precipice.	<i>Ang banġin.</i>
The hill.	<i>Ang burol; gulod.</i>
The crack; crevice.	<i>Ang bitak.</i>
The cave.	<i>Ang lungá; ang yuñġib.</i>
The wilderness.	<i>Ang ilang.</i>
The hole.	<i>Ang butas.</i>
The prairie; pasture, meadow.	<i>Ang párang.</i>
The forest; timber.	<i>Ang gubat.</i>
The bush; the brush.	<i>Ang damuhan.</i>
The bamboo thicket.	<i>Ang kawayanán.</i>
The reedy ground.	<i>Ang katalabahán.</i>
The rocky place (quarry).	<i>Ang batohan.</i>
The thorn bush.	<i>Ang katmikan.</i>
The muddy country.	<i>Ang kaputikan (from putik, mud).</i>
The spring.	<i>Ang bukal nang túbig.</i>
The stream; brook.	<i>Ang batis.</i>
The river.	<i>Ang ilog.</i>
Source of river.	<i>Ang holó.</i>
The bank.	<i>Ang pangpang.</i>
Bank of river or seashore.	<i>Ang dalampásig.</i>
The pool.	<i>Ang danao (danum, water in Pangpango, Ilocano, etc.).</i>
The pond.	<i>Ang sálog (salog, river in Bicol).</i>
The swamp; slough.	<i>Ang lati; ang labón (Malabón, swampy place).</i>
The ravine or gulch.	<i>Ang ilat.</i>
Tidewater creek.	<i>Sapa (Sp., estero).</i>
Deep (unfordable) river.	<i>Ilog na malálim.</i>
The depth.	<i>Ang kataliman.</i>
The shallowness (of river)	<i>Ang mababao na ilog (also "ford").</i>
The ferry.	<i>Ang tawiran.</i>
The ferryboat or raft.	<i>Ang tabáo.</i>
The bend (of river).	<i>Ang likó (also "curve").</i>
Hole (in river).	<i>Lungá (also "cave").</i>
The waterfall. ^a	<i>Ang talón nang túbig.</i>
The whirlpool.	<i>Ang ululi; ang ipuipu; ang alimpuyó.</i>
The bottom (of river).	<i>Ang ilálim nang ilog.</i>
Muddy bottomed.	<i>Ang ilálim nang ilog na putikan.</i>

^aThe most famous Tagalog region waterfall is that of Botokan, near Majayjay, La Laguna Province.

Gravelly or rocky bottom.	<i>Ang ilálim nang ilog na batohán.</i>
Sandy bottomed.	<i>Ang ilálim nang ilog na buhañgman.</i>
Steep bank.	<i>Pangpang na matarik.</i>
Low bank.	<i>Pangpang na mababá.</i>
The landing place.	<i>Ang dalampasigan.</i>
The current.	<i>Ang agos.</i>
Strong current.	<i>Maugos.</i>
Weak current.	<i>Mahinang agos.</i>
Very weak current.	<i>Matining agos.</i>
Place where there is a strong current.	<i>Agusan.</i>
The mouth (of a river).	<i>Ang wawa</i> (also "bar." <i>Sabang</i> means "mouth" also; Bicol "sabung").

Tagalog is rich in nautical terms, the principal ones being as follows:

The high sea; ocean.	<i>Ang láot</i> (Malay, <i>laut</i>).
The sea (in general).	<i>Ang dagat.</i>
Lake (large).	<i>Dagatan.</i>
Lakelet.	<i>Dagatdagatan.</i>
Everything in the sea.	<i>Sandagatan.</i>
The seas themselves.	<i>Karagatan</i> (singular in Tagalog). D. to R.
Warm water.	<i>Malaragat.</i> D. to R.
Salt water.	<i>Túbig na álat.</i>
Fresh water.	<i>Túbig na tabang.</i>
The coast (sea or lake).	<i>Ang baybay.</i>
The reef.	<i>Ang bankota.</i>
The sunken rock.	<i>Ang bató sa dagat.</i>
The port; anchorage; landing place.	<i>Ang doóngan</i> (also <i>dalampasigan</i>).
The bar.	<i>Ang wawa</i> (also "mouth of a river").
The channel.	<i>Ang canal</i> (Sp. word).
The light-house.	<i>Ang parol</i> (from Sp., <i>faro</i>).
The cape; point.	<i>Ang Lonḡos; ang Tanguay</i> is Cavite Point only).
The island.	<i>Ang pulo.</i>
The gulf.	<i>Ang walá.</i>
The bay.	<i>Ang look.</i>
The wave.	<i>Ang alon.</i>
The tide.	<i>Ang alagouak</i> (rare); <i>ang marea</i> (Sp. word).
High tide.	<i>Ang laki.</i>
Ebb tide.	<i>Ang kati.</i>
The strait.	<i>Ang kitid.</i>

The principal terms for the heavenly bodies, divisions of time, points of the compass, and meteorological phenomena are as follows:

The sun; the day.	<i>Ang árao.</i> (<i>Bayan</i> is a rare word for "day." Ex.: <i>malálim ang bayan</i> , midday or a great day.)
The moon; the month.	<i>Ang buán.</i>
The year.	<i>Ang taón.</i>
One year.	<i>Sangtaón.</i>
Every year.	<i>Taontaón.</i>
Each year.	<i>Manaón; mamanaón.</i>
Monthly.	<i>Buangbuán.</i>
New moon.	<i>Bagong buán.</i>
Full moon.	{ <i>Kabilugan nang buán.</i> { <i>Palabang buán</i> (rare).
Old moon.	{ <i>Kamatayan nang buán.</i> { <i>Bugtong</i> (rare).

Time.	<i>Ang árao.</i>
The star.	<i>Ang bituin.</i>
Venus; the evening star.	<i>Taṅglao dagát</i> (lit., "light of the sea").
The Pleiades; the seven stars.	<i>Mapolon.</i>
The morning star.	<i>Ang tala.</i>
The shooting star.	<i>Ang bulalakao.</i>
The comet.	<i>Ang bituin may buntot.</i>
The sky.	<i>Ang laṅgít.</i>
The break of day.	<i>Ang liwayway.</i>
The dawn.	<i>Ang madaling árao.</i>
The morning.	<i>Ang umaga; aga.</i>
Midday.	<i>Ang taṅghali</i> (Malay, <i>tengah-ari</i>).
Afternoon (evening).	<i>Ang lapon.</i>
Night.	<i>Ang gabi.</i>
The daylight; sunlight.	<i>Ang sinag nang árao.</i>
Moonlight.	<i>Ang sinag nang buán.</i>
To-morrow.	<i>Búkas.</i>
Yesterday.	<i>Kahapon.</i>
Day before yesterday.	<i>Kamakalauá.</i>
A few days ago.	<i>Kamakailán.</i>
After a while.	<i>Mamayá-maya.</i>
(Three) days ago.	<i>Kamakatló.</i>
(Ten) days ago.	<i>Kamakapóuo.</i> (<i>Kamaka</i> expresses "days ago.")
One week.	<i>Isang lingo</i> (corruption of Sp., <i>Domingo</i> , Sunday).
Every week, weekly (adv.).	<i>Lingotingo.</i>

The names of the days are Spanish, Sunday being called *Lingo*, corrupted from *Domingo*. *Lingo* is also used for "week." The word "minute" is also taken from Spanish, and the word for hour is a corruption of the Spanish word *hora*. The names of the months, days, and other divisions of time from Spanish are given below for convenience of the student.

January.	<i>Enero.</i>
February.	<i>Febrero.</i>
March.	<i>Marzo.</i>
April.	<i>Abril.</i>
May.	<i>Mayo.</i>
June.	<i>Junio.</i>
July.	<i>Julio.</i>
August.	<i>Agosto.</i>
September.	<i>Septiembre.</i>
October.	<i>Octubre.</i>
November.	<i>Noviembre.</i>
December.	<i>Diciembre.</i>
The month of January.	<i>Ang buang enero.</i>
Sunday.	<i>Lingo</i> (from Sp., <i>domingo</i>).
Monday.	<i>Lunes.</i>
Tuesday.	<i>Martes.</i>
Wednesday.	<i>Miércoles.</i>
Thursday.	<i>Jueves.</i>
Friday.	<i>Viernes.</i>
Saturday.	<i>Sábado.</i>
The beginning.	<i>Ang mulá.</i>
The middle.	<i>Ang pagitan.</i>
The end.	<i>Ang katapusan; ang hangán.</i>
The hour.	<i>Ang oras</i> (from Sp., <i>hora</i>).
Watch; clock.	<i>Orasán.</i>
Half hour.	<i>Kalahating oras.</i>
Minute.	<i>Minuto.</i> (Sp. word).

Second.	<i>Segundo</i> (Sp. word).
The dry season.	<i>Ang tagárag</i> (from <i>árag</i> , sun).
The wet season.	<i>Ang tagulán</i> (from <i>ulán</i> , rain).
The daylight.	<i>Ang kaliwanagan</i> (from <i>liwanag</i> , light; Ilocano, <i>Laoag</i> , capital of Ilocos Norte), noun.
The darkness.	{ <i>Ang kadilimán</i> (from <i>dilim</i> , dark), noun. <i>Ang karilimán</i> . (D. to R.)
The north.	<i>Ang hilaga</i> (also "the north wind").
The east.	<i>Ang silanganan</i> (lit., "rising place," sun, etc.).
The south.	<i>Ang habagat</i> (also "the south wind").
The west. ^a	<i>Ang kalunuran</i> (from <i>lunod</i> , drown).
The northeast wind.	<i>Ang amihan</i> .
Wind or air.	<i>Ang hangin</i> .
The weather.	<i>Ang panahón</i> .
Seasonableness.	<i>Kapanahonan</i> ; also <i>musin</i> . (<i>Kapanahonan</i> also means "opportunity," in some cases.)
The heat.	<i>Ang init</i> . Heat (abstract), <i>Kainitan</i> .
The cold.	<i>Ang lamig</i> . Cold (abstract), <i>kalamigan</i> .
The earthquake.	<i>Ang lindol</i> .
The dew.	<i>Ang hamog</i> .
The earth smeli.	<i>Ang alimóom</i> . (Smell of earth after rain.)
The mist or fog.	<i>Ang úlap</i> .
The cloud.	<i>Ang alapaáp</i> .
The rain.	{ Rare words are <i>lawanga</i> , a little rain; <i>lawalawa</i> , a drizzle; <i>anuta</i> , moderate steady rain; <i>tikatik</i> , gentle, continuous rain, and <i>lonrak</i> , a rain with great drops.
The drizzle.	
	<i>Ang ulán</i> .
	<i>Ang ambán</i> .
A hard shower.	<i>Isang bugsó nang ulán</i> .
The inundation (flood).	<i>Ang bahá</i> .
The rainbow.	<i>Ang bahaghari</i> (lit., "the king's sash").
The lightning flash.	<i>Ang kidlat</i> .
The thunderbolt.	<i>Ang lintik</i> .
The thunder.	<i>Ang kulog</i> .
The storm.	<i>Ang onós</i> .
The hurricane; typhoon.	<i>Ang bagyó</i> .
The cyclone; tornado.	<i>Ang bohawí</i> .
The tempest.	<i>Ang sigwá</i> .
The whirlwind.	<i>Ang ipoipo</i> .
The ice.	<i>Ang hieló</i> (Sp. word. Also <i>tubig na bató malamig</i> or "cold-stone water.")
The hail.	<i>Ang granizo</i> (Sp. word; rare in Philippines).
Heavy rain cloud.	<i>Ang goót</i> (rare).
The snow.	<i>Ang nieve</i> (Sp. word; known from books only).

^a As the Tagalogs were originally sea rovers, the heavenly bodies sunk in the sea to them, so they say, the "drowning place" for the west.

Navigation was considerably developed by the Tagalogs prior to the arrival of the Spaniards, and a considerable maritime vocabulary developed. The words in ordinary use are:

The vessel.	<i>Ang sasakyán.</i>
The sail.	<i>Ang láyag.</i>
The art of sailing; navigation.	<i>Ang paglaláyag.</i>
Anyone aboard.	<i>Ang sakay</i> (formerly "oarsman," "paddler").
Sailor; mariner.	<i>Tagaragat</i> (lit., "sea dweller").
Pilot.	<i>Malim</i> (Arabic); <i>práctico</i> (Sp.).
The rudder.	<i>Ang ugít.</i>
The compass.	<i>Ang brújula</i> (Sp.).
The mast.	<i>Ang palo</i> (Sp. word); <i>ang sundong</i> (rare).
The yard.	<i>Ang batanġan</i> (Batangas Province).
The outrigger.	<i>Ang katig.</i>
The bow.	<i>Ang doóng.</i>
The stern.	<i>Ang huli nang sasakyán.</i>
The boat pole.	<i>Ang tikín.</i>
The paddle.	<i>Ang sagwán.</i>
The paddler.	<i>Ang mananagwán</i> (S. to N.); (Fil. Sp., <i>banquero</i>).
The oar.	<i>Ang gáod.</i>
The oarsman; rower.	<i>Ang manġagáod.</i>
Paddling.	<i>Ang pagsagwán.</i>
Rowing.	<i>Ang pag-gáod.</i>
Sculling.	<i>Ang pagluliu</i> (Chinese word, <i>liu</i>).
The cover (of boat or canoe).	<i>Ang karang.</i>
The canoe.	<i>Ang bangká.</i>
The prau.	<i>Ang parao.</i>

Political and natural subdivisions are as follows, in so far as they pertain to social relations:

The Philippine Islands.	<i>Ang kapuluan Filipinas.</i>
The Visayan Archipelago.	<i>Ang kapuluan Bisaya.</i>
The Tagalog country.	<i>Ang katagalugan.</i>
The Visayan region.	<i>Ang kabisaydan.</i>
The province.	<i>Ang lalawigan</i> (formerly this word meant "anchorage," "port").
The jurisdiction (of a municipality, township).	<i>Ang sákop.</i>
The court.	<i>Ang hokoman</i> (from <i>hokom</i> , a judge; Arabic <i>hakim</i> , doctor, philosopher, judge).
The town.	<i>Ang bayan</i> (including the rural barrios).
The town proper.	<i>Ang kabayanan</i> (excluding rural barrios).
The fellow-townsmen.	<i>Ang kababayan.</i>
The house.	<i>Ang báhay.</i>
The neighbor.	<i>Ang kapidbáhay.</i>
The settlement; hamlet.	<i>Ang nayon</i> (Sp., <i>sitio</i>).
The barrio (ward).	<i>Ang baranġay</i> (old word for vessel). { <i>Ang pulo nang baranġay.</i> <i>Ang cabeza nang baranġay</i> (Sp. term).
The head man of a barrio.	<i>Ang presidente; ang capitán</i> (Sp.).
The mayor; alcalde.	<i>Ang secretario sa bayan; ang kalihim.</i>
The secretary.	(<i>Lihim</i> means "a secret.")
The treasurer.	<i>Ang tesorero; ang taga inġat yaman</i> (lit., the "wealth guarder").

The chief of the town.	<i>Ang sangunian bayan</i> (old name for the civic head of a town).
The upper part (of town, river, country).	<i>Ang ilaya</i> (lower part of same is <i>ang ibabâ</i>).

The terms for metals, minerals, are mainly native, one or two having a foreign origin. They are:

Gold.	<i>Gintô.</i>
Silver.	<i>Pilak</i> (from <i>perak</i> , Malayan).
Iron.	<i>Bâkal.</i>
Copper.	<i>Tanġsô.</i>
Steel.	<i>Patalim</i> (from <i>talim</i> , an edge).
The loadstone (magnet).	<i>Ang batôbalani.</i>
Lead.	<i>Tingâ</i> (from Sanskrit, <i>tirra</i> , tin).
Tin.	<i>Tingâpûti</i> (lit., "white lead").
Mercury.	<i>Azogue</i> (Sp.).
Gold and copper (alloy).	<i>Tumbaga</i> (from <i>baga</i> , anything red-hot; some say from Sansk. <i>tāmra</i>).
Lime.	<i>Apog.</i>
Ivory.	<i>Gâring</i> (Malay, <i>gad'ing</i> ; orig. Sanskrit.).
Whetstone.	<i>Batong tagisan.</i>
Horn.	<i>Sânġay.</i>
Rust.	<i>Kalauang.</i>
Tortoise shell.	<i>Kala.</i>
Sulphur.	<i>Sanyaua</i> (rare); <i>azufre</i> (Sp.).

The ordinary terms used by fishermen are:

Fishing.	<i>Ang manġisdâ</i> (from <i>isdâ</i> , a fish).
Casual fisher.	<i>Ang mamiminuit</i> (from <i>binuit</i> , a hook).
The fisherman (trade).	<i>Ang manġinġisdâ.</i>
The fish pole.	<i>Ang baliwâsan.</i>
The fish line or line.	<i>Ang pisi.</i>
The hook.	<i>Ang tagâ</i> (large); <i>ang binuit</i> (small).
The bait.	<i>Ang pain.</i>
The net (small).	<i>Ang dala.</i>
The seine; large net.	<i>Ang pûkot.</i>
The fish trap.	<i>Ang baklad.</i>
Wicker basket for catching fish.	<i>Ang bobo.</i>
The arrow.	<i>Ang palasô; ang panà</i> (Sansk. <i>râna</i> .)
The bow.	<i>Ang busog.</i>

The principal parts of the human body, together with some terms for animal bodies, are named as follows:

The head.	<i>Ang ulo.</i>
The body, the person.	<i>Ang katauan</i> (from <i>taûo</i> , human being, person).
The bone.	<i>Ang butô.</i>
The flesh.	<i>Ang laman.</i>
The blood.	<i>Ang dugô.</i>
The pulse.	<i>Ang sanhi.</i>
The skin.	<i>Ang balat.</i>
The pore.	<i>Ang kilâbot nang balat.</i>
The skull.	<i>Ang bunġô.</i>
The brain.	<i>Ang utak.</i>
The nerve.	<i>Ang litid.</i>
The vein.	<i>Ang ugat.</i>
The membrane.	<i>Ang lâmad.</i>
The hair (of the head).	<i>Ang buhok.</i>

Hair (pubic).	<i>Bulbul.</i> (Body hair or feathers, <i>balahibo</i>).
The crown of the head.	<i>Ang bumbunan.</i>
The temple.	<i>Ang pilipisan.</i>
The forehead.	<i>Ang noó.</i>
The eyebrow.	<i>Ang kilay.</i>
The eyelid.	<i>Ang bubong nang mata</i> (lit., the roof of the eye).
The eyelash.	<i>Ang pilikmata.</i>
The eye.	<i>Ang mata.</i>
The pupil of the eye.	<i>Ang balintatáo.</i>
The white of the eye.	<i>Ang bilig nang mata.</i>
The tear duct.	<i>Ang daluyan nang luha.</i>
The nose.	<i>Ang ilong.</i>
The lip.	<i>Ang labi</i> (probably from Sp., <i>labio</i> , lip).
The mouth.	<i>Ang bibig</i> (Malay, <i>bibir</i> , lip).
The chin.	<i>Ang baba</i> (Sp., <i>barba</i> , chin).
The cheek.	<i>Ang pisngi.</i>
The mustache.	<i>Ang bigote</i> (Sp.; old word, <i>misay</i>).
The beard.	<i>Ang barbas</i> (Sp.; old words, <i>gumì</i> , <i>baang</i> , <i>yañgot</i>).
The tongue.	<i>Ang dila.</i>
The ear.	<i>Ang taiñga.</i>
The tooth.	<i>Ang ñgipin.</i>
The molar.	<i>Ang bagang.</i>
The gum.	<i>Ang gilágid.</i>
The hard palate.	<i>Ang ñgalanñgalá.</i>
The soft palate.	<i>Ang gutil.</i>
The throat.	<i>Ang lalamunan.</i>
The larynx.	<i>Ang gulung-gulunñgan</i> (dim. of <i>gunlung</i> , a wheel).
The lower jaw.	<i>Ang sihang.</i>
The stomach.	<i>Ang sikmura.</i>
The intestine.	<i>Ang bituka.</i>
The anus.	<i>Ang tumbong.</i>
The neck.	<i>Ang liig.</i>
The nape of the neck.	<i>Ang bátok.</i>
The shoulder.	<i>Ang balikat.</i>
The shoulder blade.	<i>Ang balátag.</i>
The arm.	<i>Ang baraso</i> (from Sp., <i>brazo</i>).
The hand.	<i>Ang kamay</i> (also "arm").
The palm.	<i>Ang palad nang kamay.</i>
The finger.	<i>Ang daliri.</i>
The thumb.	<i>Ang himlalaki.</i>
The index finger.	<i>Ang hintuturó</i> (from <i>tuturó</i> , to point to).
The middle finger.	<i>Ang dato</i> (the chief, <i>datto</i> ; Malay, <i>datoh</i> , grandfather).
The ring finger.	<i>Ang susuotang singsing</i> (from <i>susuot</i> , to put on).
The little finger.	<i>Ang kalingkñgan.</i>
The wrist.	<i>Ang galanggalanñgan</i> (from <i>galanñgan</i> , jewelry).
The elbow.	<i>Ang siko.</i>
The nail.	<i>Ang kukó.</i>
The knuckle.	<i>Ang bukó nang daliri.</i>
The armpit.	<i>Ang kilikili.</i>
The breast.	<i>Ang dibdib.</i>
The bosom.	<i>Ang suso.</i>
The rib.	<i>Ang tadiang.</i>

The side.	<i>Ang tagiliran.</i>
The heart.	<i>Ang puso.</i>
The lung.	<i>Ang bagá.</i>
The back.	<i>Ang likod.</i>
The spine.	<i>Ang gulugod.</i>
The thorax.	<i>Ang lian.</i>
The abdomen.	<i>Ang pusón.</i>
The waist.	<i>Ang báywang.</i>
The umbilicus.	<i>Ang púsod.</i>
The lap.	<i>Ang kandun'gan.</i>
The liver.	<i>Ang atay.</i>
The gall bladder.	<i>Ang apdó.</i>
The kidney.	<i>Ang bató.</i>
The bladder.	<i>Ang pantog.</i>
The womb (uterus).	<i>Ang báhay batà</i> (lit., "child house").
The placenta.	<i>Ang inínan.</i>
The vulva.	<i>Ang puquí.</i>
The penis.	<i>Ang tití.</i>
The testicle.	<i>Ang bayag.</i>
The groin.	<i>Ang singit.</i>
The hip.	<i>Ang balakang.</i>
The buttock.	<i>Ang pigí.</i>
The thigh.	<i>Ang hula.</i>
The leg.	<i>Ang binti.</i>
The knee.	<i>Ang tihod.</i>
The calf.	<i>Ang alak-alakán.</i>
The shin.	<i>Ang lolod.</i>
The foot.	<i>Ang paá</i> (Sansk., <i>pada</i>).
The heel.	<i>Ang sákong.</i>
The ankle.	<i>Ang búkongbúkong.</i>
The shinbone; the tibia.	<i>Ang bias nang binti.</i>
The sole of the foot.	<i>Ang talampakan.</i>

Some of the ordinary diseases known to the Tagalogs are named as follows:

The cholera.	<i>Ang cólera</i> (Sp. word).
The bubonic plague.	<i>Ang peste bubónica</i> (Sp. word).
The smallpox.	<i>Ang bulutong.</i>
Sickness (illness); pain.	<i>Ang sakit.</i>
The relapse.	<i>Ang binat.</i>
The fever.	<i>Ang lagnat</i> (Sp., <i>calentura</i>).
The chills.	<i>Ang pan'giki.</i>
The headache.	<i>Ang sakit nang ulo.</i>
Blindness.	<i>Ang kabulagán</i> (from <i>bulág</i> , a blind person).
Deafness.	<i>Ang kabingihán</i> (from <i>bingí</i> , a deaf person).
Lameness.	<i>Ang kapilayán</i> (from <i>pilay</i> , a lame person).
Dumbness.	<i>Ang kapipihan</i> (from <i>pipí</i> , a dumb person).
Insanity.	<i>Ang kaololán</i> (from <i>olól</i> , an insane person).
Seasickness.	<i>Ang hilo.</i>
The cough.	<i>Ang ubó.</i>
The asthma.	<i>Ang hika.</i>
The mumps.	<i>Ang biki.</i>
The nosebleed.	<i>Ang balin'goyin'goy.</i>
Strangury.	<i>Ang balisáosáo.</i>
Flatulency.	<i>Ang kábag.</i>

The swelling; inflammation.	<i>Ang pamamagá.</i>
The discoloration; lividity.	<i>Ang látay.</i>
The cramp.	<i>Ang pulikat.</i>
The hiccough.	<i>Ang sinok.</i>
The corn.	<i>Ang lipak.</i>
The wart.	<i>Ang kulugó.</i>
The foot-sore (similar to chilblains).	<i>Ang alipungá.</i>
The wound or sore.	<i>Ang ságat.</i>
The inflammation of the lymphatic glands.	<i>Ang kulani.</i>
The boil.	<i>Ang pigsá.</i>
The pus.	<i>Ang nand.</i>
The Aleppo button (ulcer).	<i>Ang agthap.</i>
The pimple.	<i>Ang tagulabay.</i>
The "dhobe itch."	<i>Ang galís (Sp., sarna).</i>
Articles of clothing have native names, as a whole, but many have also been taken from other languages. The leading terms are:	
The clothing; dress.	<i>Ang damit.</i>
The style of dressing.	<i>Ang pananamit (from damit). (D. to N.)</i>
The hat.	<i>Ang sombalilo (from Sp., sombrero, a hat).</i>
The native helmet.	<i>Ang salakot.</i>
The coat; shirt.	<i>Ang baro.</i>
The trousers.	<i>Ang salauál (from seluar (Arabic), trousers).</i>
The shoe.	<i>Ang sapín (lit., "underfoot").</i>
The drawers.	<i>Ang calzoncillos (Sp. word).</i>
The socks.	<i>Ang calcetines (Sp. word).</i>
The stockings.	<i>Ang medias (Sp. word).</i>
The slippers.	<i>Ang sinelas (Sp., chinela).</i>
The skirt.	<i>Ang saya (Sp., saya).</i>
The underskirt.	<i>Ang naguas (Sp., enagua).</i>
The petticoat string.	<i>Ang pamigkís.</i>
The apron; overskirt.	<i>Ang tapis.</i>
The ruff; neckerchief.	<i>Ang alampay.</i>
The handkerchief.	<i>Ang panyó (Mex. Span., paño, bandana).</i>
The ribbon.	<i>Ang listón (Sp. word).</i>
The mantilla.	<i>Ang lambong.</i>
The comb.	<i>Ang suklay.</i>
The fine comb.	<i>Ang súyod (also "plowshare").</i>
The button.	<i>Ang butones (from Sp., botón, a button).</i>
The ring.	<i>Ang singsing (Malay, chinchin).</i>
The earring.	<i>Ang hikao.</i>
The rosary (beads).	<i>Ang cumtás (from Sp., cuenta, a bead of the rosary).</i>
The scapular.	<i>Ang calmén (from Carmen, "Mt. Carmel").</i>
The fan.	<i>Ang paypáy.</i>
The parasol.	<i>Ang páyong.</i>
The cane; staff.	<i>Ang tungkod.</i>
The staff of office.	<i>Ang barás (from Sp., vara, yardstick).</i>
The pipe.	<i>Ang kuako.</i>
The native pipe (of leaves).	<i>Ang patúpat.</i>
The coat of mail.	<i>Ang baluti.</i>
The breech-cloth; sash.	<i>Ang bahag.</i>

The principal parts of trees, plants, etc., are named as below:

The tree.	<i>Ang káho</i> y (also "wood").
The trunk.	<i>Ang puno</i> .
The root.	<i>Ang ugat</i> .
The bud.	<i>Ang buko</i> (also the young cocoanut fruit).
The flower.	<i>Ang bulaklak</i> .
The shoot; sprout.	<i>Ang usbong; ang labong</i> .
The branch.	<i>Ang sangá</i> .
Lumber; wood; timber.	<i>Káho</i> y.
The leaf.	<i>Ang dahon</i> .
The bark.	<i>Ang upak</i> .
The sap.	<i>Ang gatas</i> . (<i>Gatas</i> is also "milk".)
The fruit.	<i>Ang buña</i> (also used for fruit of areca palm).

The terms for cigar, cigarette, and tobacco are of Spanish origin, but the practice of chewing betel nut, rolled with the leaf of the betel and spiced with slaked lime, has given some native terms.

The areca nut.	<i>Ang buña</i> (fruit of <i>Areca catechu</i>).
The betel leaf.	<i>Ang itmó</i> (leaf of <i>Piper betel</i>).
The lime (mineral).	<i>Ang apog</i> .
The "buyo" or chew.	<i>Ang hitsó</i> .
The nutcracker (long).	<i>Ang kalikut</i> .
The lime stick.	<i>Ang apugan</i> . (Same word for "lime-kiln.")

The following list of dignities, professions, and trades, etc., gives the principal terms used by the Tagalog race:

The President.	<i>Ang Presidente sa América</i> .
The governor-general.	<i>Ang gobernador-general</i> .
The provincial governor.	<i>Ang gobernador sa lalawigan</i> .
The judge.	<i>Ang hokom</i> (Arabic word).
The Pope.	<i>Ang papa</i> (Sp. word).
The archbishop.	<i>Ang arzobispo</i> (Sp. word).
The bishop.	<i>Ang obispo</i> (Sp. word).
The priest.	<i>Ang paré</i> (from Sp., <i>padre</i> , a priest).
The general.	<i>Ang general</i> (Sp.). ^a
The colonel.	<i>Ang coronel</i> (Sp.).
The lieutenant-colonel.	<i>Ang teniente coronel</i> (Sp.).
The major.	<i>Ang comandante</i> (Sp.) (also commanding officer).
The captain.	<i>Ang capitán</i> (Sp.).
The lieutenant.	<i>Ang teniente</i> (Sp.).
The second lieutenant.	<i>Ang alférez</i> .
The sergeant.	<i>Ang sargento</i> (Sp.).
The corporal.	<i>Ang cabo</i> .
The trumpeter (bugler).	<i>Ang corneta</i> (Sp.).
The soldier.	<i>Ang sundalo</i> .
The king.	<i>Ang hari</i> .
The noble.	<i>Ang gat</i> (equal to Sp., <i>Don</i>).
The noblewoman.	<i>Ang dayang</i> (equal to Sp., <i>Doña</i>).
The gentleman.	<i>Ang maginóo</i> (equal to Sp., <i>Señor</i>).
The lady.	<i>Aug ginóo</i> (equal to Sp., <i>Señora</i>).
The lawyer.	<i>Ang tagapagtangol</i> (from <i>tangol</i> , to protect).
The doctor.	<i>Ang mangagamot</i> (from <i>gamot</i> , medicine).

^a All military terms are taken from Spanish, except a few like *hokbó*, army. The same is true of naval terms.

The merchant.	<i>Ang mañgañgalakal</i> (from <i>kalakal</i> , business).
The seller.	<i>Ang tagapagbili</i> (from <i>magbili</i> , selling).
The buyer.	<i>Ang tagapamili</i> (from <i>pamimili</i> , buying).
The teacher.	<i>Ang mañgaáral</i> (from <i>áral</i> , teaching, etc.).
The pupil.	<i>Ang arálan</i> (from <i>áral</i> , learning, etc.).
The preacher.	<i>Ang mañgañgaral</i> (from <i>áral</i> , teaching, etc.).
The clerk.	<i>Ang manunulat</i> (from <i>sulat</i> , letter).
The interpreter; translator.	<i>Ang dalubasa</i> (from <i>basa</i> , reading).
The writer.	<i>Ang sumusulat</i> (from <i>sulat</i> , letter).
The reader (professional).	<i>Ang tagabasa</i> (from <i>basa</i> , reading).
The reader (casual).	<i>Ang bumabasa</i> (from <i>basa</i> , reading).
The student.	<i>Ang nagaáral</i> (from <i>áral</i> , learning, etc.).
The printer.	<i>Ang manlilimbag</i> (from <i>limbag</i> , printing).
The chief; head; boss.	<i>Ang pinakapuno</i> (from <i>puno</i> , trunk).
The partner.	<i>Ang kasamá</i> (from <i>sama</i> , association).
The companion.	<i>Ang kasama</i> (from <i>sama</i> , association).
The carpenter (housebuilder).	<i>Ang anloagñe</i>
The wood sawyer.	<i>Ang manlalagari</i> (from <i>lagari</i> , a saw).
The tailor; dressmaker.	<i>Ang mananahi</i> (from <i>tahi</i> , sewing).
The shoemaker.	<i>Ang gumagawá nang sapín</i> (from <i>gawá</i> , to make).
The butcher.	<i>Ang mamamatay nang baca</i> (from <i>patay</i> , to kill).
The field hand.	<i>Ang magsasaka</i> (from <i>saka</i> , to till).
The sower.	<i>Ang magtatanim</i> (from <i>tanin</i> , to sow).
The reaper (crop gatherer).	<i>Ang mangagapas</i> (from <i>gapas</i> , to cut, reap).
The day-laborer.	<i>Ang upahán</i> (from <i>upa</i> , pay, salary).
The metal founder.	<i>Ang magbububó</i> (from <i>bubó</i> , to cast metals).
The smith (any metal).	<i>Ang panday</i> (Sansk., <i>pandí</i> , science, skill).
The maker of ———.	<i>Ang mangagawá nang ———</i> (from <i>gawá</i> , to make).
The potter.	<i>Ang magpapalayok</i> (from <i>palayok</i> , a jar).
The inventor.	<i>Ang mapaglalang</i> (from <i>alang</i> , invention).
The peddler.	<i>Ang maglalako</i> (from <i>lako</i> , to peddle).
The washerman or washer-woman.	<i>Ang tagapaglaba</i> (from Sp., <i>lavar</i> , to wash).
The cook.	<i>Ang tagapagluto</i> (from <i>luto</i> to cook).
	<i>Ang tagapanegosina</i> (from Sp., <i>cocina</i> , kitchen).
The salt maker.	<i>Ang magaasin</i> (from <i>asin</i> , salt).
The oil maker.	<i>Ang maglalaníis</i> (from <i>laníis</i> , oil).
The weaver.	<i>Ang manhahabi</i> (from <i>habi</i> , to weave).
The dyer.	<i>Ang maninina</i> (from <i>tina</i> , to dye).
The house servant.	<i>Ang alila</i> .
The collector.	<i>Ang tagapaniñgil</i> (from <i>siñgil</i> , to collect, dun).

The cashier; paymaster.	<i>Ang tagapagbayad</i> (from <i>bayad</i> , to pay a debt).
The hunter (professional).	<i>Ang manangaso</i> (from <i>aso</i> , a dog).
The creditor.	<i>Ang pinagkakautangan</i> (from <i>utang</i> , a debt).
The debtor.	<i>Ang mayutang</i> (from <i>utang</i> , a debt).
The bearer.	<i>Ang maydalá</i> (from <i>dalá</i> , to carry).
The predecessor.	<i>Ang hinalinhan</i> (from <i>halili</i> , to follow).
The successor.	<i>Ang kahalili</i> (from <i>halili</i> , to follow).
The heir.	<i>Ang magmamana</i> (from <i>mana</i> , heirship).
The grass cutter.	<i>Ang magdadamó</i> (from <i>damó</i> , grass, herb).
The nurse.	<i>Ang tagapagalaga</i> (from <i>alaga</i> , to care for).
The wet nurse.	<i>Ang sisiwa</i> .
The midwife.	<i>Ang hilot</i> .
The pawnbroker.	<i>Ang mapagpatubó</i> (from <i>tubó</i> , a pledge).
The beggar.	<i>Ang pulube</i> .
The thief.	<i>Ang magnanakaw</i> (from <i>nakaw</i> , to steal).
The slave.	<i>Ang alipin</i> .

SECTION FOUR.

THE ADJECTIVE.

The adjective is a word used in a grammatical sense to qualify, limit, or define a noun, or a word or phrase which has the value of a noun, and it expresses quality or condition as belonging to something: Thus, "blackness" is the name of a quality and is a noun; "black" means possessing blackness and so is an adjective. The adjective is used (1) attributively, (2) appositively, and (3) predicatively. Examples, (1) "A good man," (2) "A man good and great, (3) "The man is good."

Equally in Tagalog as in English, this is the meaning of the adjective, and owing to the greater flexibility of the former the construction of such words is much more clearly to be seen. Like English, some root words are adjectives by intrinsic signification and may be called "simple adjectives." Among the simple adjectives are *bago* (new), *mahal* (dear, precious, noble), *hámak* (vile), *hunggan* (foolish), *tahímik* (quiet, tranquil), and *totóo* (true). But the greater number of adjectives in Tagalog, as in English, are compounds formed from roots, which may be sometimes nouns, by means of prefixes, infixes, and suffixes like the English suffixes "ly," "like" "able," etc., as in "friendly," "childlike," "remarkable," etc. The ordinary particle in Tagalog used in the formation of adjectives is the prefix *ma*, undoubtedly a contraction of *may*, to have or possess, as there are nouns with which *may* is still retained with the noun to form an adjective. Among such *ma* adjectives may be mentioned *magandá* (beautiful), from *gandá*, the root expressing the idea of beauty or good appearance, and *marúnong* (wise), from *dúnong*, the root expressing the idea of wisdom. It will be observed that *ma*, like some other particles softens *d* to *r* when *d* commences a word.

When prefixed to nouns denoting things which may be had or possessed, *ma* denotes an abundance of whatever may be signified by the noun. Examples: *Si Juan ay magintó* (John has much gold); *masilid ang báhay* (the house has many rooms).

The particle *ma* has at least nine other functions, which will be explained in the appropriate places.

May is used really as the verb "to have" in the phrase *Ako'y may sakit* (I am sick [ill], literally, "I have sickness or pain"). In asking if a person is ill or in pain the verb is sometimes reduplicated; e. g., *May maysakit ka?* (Are you ill [or in pain]?).

Ma adjectives may be conjugated with the definite infix *in* to express opinion; e. g., *minamarínong ko itó* (I think this is wise). *Ma* is reduplicated to express the present tense; *minarínong ko itó* would mean "I thought this was wise."

Conjugated with the indefinite particle *mag* (*nag* in present tense), the adjective assumes a verbal form, with the implied idea of boasting or pretending what may be signified by the root; as, *nagmamarinong si Felipe* (Philip boasts of being wise); *nagmamagandá si Loleng* (Dolores [Lola] pretends to be beautiful). The idea may also be conveyed by "believes himself" (or "herself"), what may be denoted by the root; e. g., "Lola believes herself to be beautiful."

The particle *na* also forms some adjectives, in which the first syllable of the root is generally repeated. These *na* adjectives also have an indefinite verbal meaning. Ex.: *Nauuháo* (thirsty, to be thirsty), from *uháo*; *napagal* (tired, to be tired); *pagalín* (a tired person): *namatay* (dead, to be dead, from *patay*). *P* is here changed to *m* for euphony.

Some adjectives are also formed from roots by the prefix *mapag*, as *mapagtuwígayao* (abusive, insulting [words or acts implied]).

Others are formed by the prefix *mapa*; as, *mapamansag* (boastful, vain-glorious, ostentatious), from *bansag*, ostentation. *B* is softened to *m*.

The indefinite particles *mag* and *nag*, when prefixed to some roots, generally with reduplication of the first syllable of the same, form adjectives in some cases. Ex.: *Magdarayd* (fraudulent, cheating), from *dayd*, the initial *d* being softened to *r*; and *naguisá* (sole unique, only), from *isá*, one.

The particle *maka*, in its signification of cause, forms adjectives similar in meaning to those in English ending in "able," "ing," etc., when prefixed to roots capable of such significations. The first syllable of the root is generally reduplicated, but not always. Ex.: *Makatotóua* (agreeable, pleasure causing), from *tóua*; *makatatáua* (laughable, comic), from *táua*, and *maka-sáua* (disgusting), from *sáua*, etc.

A few adjectives are formed by the prefixed particles *mala* and *pala*, as *malahiniñga* (lukewarm, applied to water), *malakoko* (quite warm), and *palaauáy* (quarrelsome), from *auáy* (quarrel, enmity).

Some adjectives are formed by the reduplication of a root when the root has no more than two syllables. If there are more than two syllables the first two only are reduplicated. This rule is general in Tagalog. Ex.: *Hálohálo* (mixed), from *hálo*, root of the idea "to mix;" *sunodsunod* (consecutive), from *sunod*, root expressing the idea of following, etc. The restrictive particle *ka* is sometimes prefixed to these reduplicated roots, implying a lesser degree than with *ma* or *may*; as, *kasakitsakit* (painful), from *sakit*, root expressing the idea of illness or pain. An example of how far a polysyllable is reduplicated is furnished by the word *kaginhaginháua* (wholesome, salubrious), from *ginháua*, idea of relief, betterment, rest.

There are a very few adjectives formed by the union of two words of opposite meaning, of which *wrong-sulong* (neutral, indecisive), from *wrong* (to go back), and *sulong* (to go ahead), may be taken as the type.

The particle *in* (*hin* after an acutely accented vowel) suffixed to many adjectives gives the idea of a person or object having the quality denoted by the root. Ex.: *Masintahin* (a loving person), from *sintá*, love; *tamohin* (a useful [or available] article), from *tamó*, use, utility, and *babasagin* (a broken or trail thing), from *basag*, idea of breaking, fracturing, etc., anything like glass, a plate, the head, etc. The first syllable of the root is here reduplicated.

An (*han*), which is generally a place suffix, is sometimes added to adjectives in which the idea of place or location is inherent, and occasionally with those which do not admit the suffix *in* for euphonic or other reasons. Ex.: *Di madaanan* (impassable or impenetrable), from *dí* (not),

and *dáan* (road), and *matiisan* (patient person), *in* denoting what may be suffered when suffixed to *matiis*; as, *matisin* (what suffered or endured). This, however, belongs more properly under the particles, where the difference in the use of *in* and *an* is set forth at length.

In when inserted after the first consonant of some nouns gives the idea of like, and one at least is sometimes used as an adjective. It is *binatà* (youth), from *batà* (child), and is sometimes used to mean "young," although *bago* (new) is sometimes used with the same idea, as in the words *bagong táwo* (unmarried man or bachelor, literally "new person").

The English nouns and phrases which are used as adjectives are expressed in Tagalog by means of the ties *g*, *ng*, or *na*, the word which is modified preceding the modifier, the opposite to what is done in English. The tie is attached to the modified word and answers somewhat to the English "of." Ex.: *Salaming pilak* (a mirror of silver, a silver looking-glass) (*g*); *tinterong búbog* (an inkstand of glass, a glass inkstand) (*ng*); *singsing na gintó* (a ring of gold, a gold ring); *báhay na bató* (a stone house, a house of stone), the last two examples showing the use of the tie *na*. Sometimes the tie is omitted if the modified word ends in a consonant other than *n*, but it is not considered elegant to do so.

Adjectives like the English "golden," "silvery," "wooden," etc., are expressed in different ways in Tagalog, generally by means of the ties or by different particles indicating "likeness," which will be explained hereafter.

Negative adjectives like those formed in English by the prefixes *un* (Anglo-Saxon), *in* (before *b* and *p* softening to *m* for euphony), *im* (Latin), *a*, *an* (Greek), are formed in Tagalog by the particles *dí* (not), *walá* (without), and sometimes *hindí* (no). Ex.: *Dí malapitan* (unapproachable), from *lapit*, idea of approaching; *dí mabilang* (innumerable), from *bilang* (to number); *dí madaanan* (impassable or impenetrable), from *dáan* (road); *walang bahala* (apathetic, indifferent, careless); *walang hangán* (without end, lasting, eternal, infinite), and *hindí namumuná* (unfruitful), from *buná* (fruit), with *na* and reduplicated first syllable of root (softened to *m* from *b*) to indicate present tense (literally, "not fruit-bearing"). The use of *dí* and *walá* is illustrated by *dí makabayad* and *walang maybayad*, the first meaning "not able to pay" and the second "without means of payment," both being about equal to "insolvent."

As in English, there is no variation in the adjective for gender and case, but the adjective may be pluralized. For the plural (the modified word being understood in some cases) the word *manṅá* is used with simple adjectives—as, *ang manṅá hunggang* (the foolish [persons])—and the first syllable of the root is repeated if it consists of one or two letters for compound adjectives. If the first syllable of the root contains more than two letters, the first two letters only are reduplicated. *Manṅá* is also used by many with the plural compound adjective. Ex.: *Ang marurúnong*, or *ang manṅá marurúnong* (the wise [people]).

The adjective may precede or follow the noun modified, and it would seem that the latter form is to be preferred, as it agrees with Malay (as with Spanish) construction. However, with the spread of English it is not unlikely that the custom of using the adjective before the noun may become the usual construction, as it is equally as correct as the other way. Ex.: *Ang manṅá babayeng magandá*; *ang manṅá magandang babaye*; *ang babayeng magagandá*; *ang magagandang babaye*; *ang manṅá babayeng magagandá*, and *ang manṅá magagandang babaye*. All six of the foregoing phrases mean simply "the beautiful women," the first four being preferable.

The following list of adjectives will give the principal ones in ordinary use. The plan has been followed of giving adjectives with certain meanings, followed by those of opposite significations, or at least in well-defined groups. Words having substantially the same meaning are called synonyms; those of opposite meaning, antonyms. Words with the same sound but different meanings are called homonyms. Some Tagalog adjectives require several different words in English to express their varying mean-

ing, just as occurs in translating English into Tagalog or any other language. Practice alone will fully instruct the student, owing to the localisms and provincialisms of the language. As many examples will be given as space justifies.

Dear; noble; precious; esteemed.	<i>Mahal.</i> <i>Ang minamahal</i> , the esteemed, dear, etc., person or thing.
Cheap, ignoble, etc.	<i>Mura.</i>
Useful, available (thing).	<i>Tamohin.</i> <i>Tamo</i> , use, utility, benefit.
Useless; without benefit.	<i>Walang kabolohán.</i> Ex.: <i>Walang kabolohán ang gawá mo</i> , your work is without value; useless.
Good.	<i>Mabuti.</i> <i>Mabuting tauo</i> , a good person.
Bad.	<i>Masamá.</i> <i>Kasamaan</i> , evil.
Harmful; hurtful; slanderous.	<i>Makapapañganyáya.</i> From <i>anyáya</i> , <i>pan</i> , and <i>maka</i> , with <i>pa</i> . A good example of the building up of words in Tagalog. <i>Pañganyayang tauo</i> , a man who destroys the property of another.
Strong.	<i>Malakás.</i> <i>Malakás na táuo</i> , a strong person. <i>Malakás na hañgin</i> , a high wind.
Weak.	<i>Mahinà.</i> <i>Kahinaan</i> , weakness.
Large, big, grand.	<i>Malakí.</i> <i>Kalak-hán</i> , grandeur; size.
Small.	<i>Maliit.</i>
Bulky; massive.	<i>Matambók.</i>
Much; plenty.	{ <i>Marami</i> (from <i>dami</i> .) <i>Karamihan</i> , plenty; abundance.
Excessive; superfluous; remaining.	<i>Madlá.</i>
Little; some.	<i>Lubhá</i> (also means "very" before another adjective.) <i>Lubhang sakit</i> , serious illness.
Spacious; ample; wide (as room, road, etc.).	<i>Kaunti.</i> <i>¿Marunong kang Tagálog?</i> <i>¿Do you understand Tagalog?</i> <i>Opó</i> , yes, sir. <i>¿Inglés?</i> <i>Kaunti, pó</i> , a little, sir.
Broad; wide; level; flat.	<i>Maluang.</i> <i>Maluang na silid</i> , a wide (or spacious) room.
Disproportionately wide (or broad).	<i>Malápad.</i> <i>Kalaparan</i> , breadth. <i>Malápad na isip</i> , broad minded.
Narrow (as street, door, opening).	<i>Maluag.</i> <i>Maluag na loob</i> , a magnanimous heart (metaph.). { <i>Makipot.</i> <i>Makipot ang daan</i> , a narrow road. <i>Makipot na isip</i> , narrow-minded. <i>Kakipotan</i> , narrowness.
Tall; high; noted (metaph.).	<i>Makitid.</i> <i>Makitiran</i> , narrowness.
Deep.	<i>Mataas.</i> <i>Kataasan</i> , tallness, height.
Low; shallow; humble (metaph.).	<i>Malálim.</i> <i>Kalaliman</i> , depth. <i>Malálim na gálit</i> , deep anger.
Long; also gigantic.	<i>Mababá.</i> <i>Kababaan</i> , low ground; also humility. <i>Mababang loob</i> , a submissive (humble) disposition.
Short; brief.	<i>Mahabá.</i> <i>Mahabang tulay</i> , a long bridge. <i>Mahabang tauo</i> , a gigantic man.
	<i>Maikli</i> variation (<i>maikst</i>). <i>Maikling búhay</i> , a short life.

Close; short (as hair, beard, etc.)	<i>Ságad.</i>
Square; equal on all sides.	<i>Parisukat</i> (from <i>sukat</i> , to measure, and <i>paris</i> , equal, as).
Round; circular.	<i>Mabilog.</i> <i>Kabilogan</i> , or <i>pagkabilog</i> , roundness.
Thick (as a board, book, etc.).	<i>Malin̄gin</i> (rare).
Thick (as liquor, clothes, etc.).	<i>Makapal.</i>
Coarse; rough.	<i>Malimit.</i> <i>Malimit na damit</i> , thick clothes.
Rare; thin.	<i>Magáspang.</i> <i>Magáspang na kanin</i> , coarse food. (Synonym, <i>mayáspang kanin</i> .)
Slender; fine.	<i>Madálang.</i>
Heavy.	<i>Manipis.</i> <i>Kanipisan</i> , slenderness.
Light (not heavy); easy (metaph.).	<i>Manipis na katauan</i> , slender bodied.
Strong; intense; heavy.	<i>Mabigat.</i> <i>Mabigat na loob</i> , heavy hearted.
Solid.	<i>Magáan.</i> <i>Kagaan</i> , lightness. <i>Magáan itong káhay</i> , this wood is light.
Pressed; compact; packed; solid.	<i>Matindi.</i> <i>Matinding gamot</i> , strong medicine. <i>Katindi</i> , a counterweight or balance. <i>Matinding loob</i> , heavy hearted.
Hollow (as a tree, etc.).	<i>Maigting</i> (this word is provincial and not generally used to-day).
Clean; neat.	<i>Masinsin.</i>
Pure; limpid; clear.	<i>Maguang.</i> <i>Guañgan itong haligi itó</i> , this harigue (house pillar) is hollow.
Turbid; muddy (as water); bleared (as eyes); thick (as the speech).	<i>Malinis.</i> <i>Kalinisan</i> , cleanliness. <i>Malinis na damit</i> , clean clothes. <i>Malinis na loob</i> , clean hearted.
Pure (and without mixture).	<i>Malináo.</i> <i>Tábig na malináo</i> , or <i>malináo na túbig</i> , pure or limpid water. <i>Malináo na loob</i> , pure hearted.
Light; fine (like chaff, paper, etc.).	<i>Malabo.</i>
Dirty; filthy; disgusting; nasty.	<i>Taganáas.</i>
Dirty; disgusting, etc. (Southern).	<i>Wayá.</i>
Filthy; indecent.	<i>Tahas.</i> <i>Tahas na gintó</i> , pure gold.
Innumerable; numberless.	<i>Kabò</i> (a local word is <i>galbok</i> or <i>galbo</i>).
Full; complete.	<i>Madumi.</i> <i>Karumhan</i> (contr.), dirtiness, filthiness, nastiness. <i>Madumihan</i> , dirty, etc., object.
Insufficient; not enough; less.	<i>Madiri.</i> <i>Madirihin</i> , dirty, etc., person.
Empty; sometimes wide.	<i>Salaualá.</i> <i>Kasalaualan</i> , filth, indecency.
	<i>Dí mabilang.</i> (from <i>dí</i> , not, and <i>bilang</i> , idea of counting, number.)
	<i>Punó.</i> <i>Magpunó ka itó</i> , complete or fill this.
	<i>Kulang.</i> <i>Kakulan̄gin</i> , waste, lack.
	<i>Kulang na banta</i> , a lacking idea.
	<i>Pakulan̄gin mo sa apuy</i> , diminish the fire.
	<i>Pouang.</i> Also <i>walang lamán</i> , without pulp or meat.

Contracted; cramped (as a room). Mixed.	<i>Masikip.</i> <i>Hálo-hálo.</i> <i>Kahalo</i> , mixture. <i>May kahalo itong álak</i> , this wine is mixed.
Consecutive; in order.	<i>Sunód-sunód</i> (from <i>sunód</i> , idea of following, obeying, etc.)
Entire; whole; unbroken, etc. Broken; fractured, etc.	<i>Boó.</i> <i>Basag.</i> <i>Babasagin</i> , broken article, from <i>basag</i> , idea of fracturing, breaking, etc., as the head, a plate, glass, etc.
Cooked (as food). Raw; crude (as food, fruit). Edible; esculent. Poisonous (as toadstools, arsenic, etc.) Venomous (as the bite of the <i>dahong palay</i> , or rice snake). Fresh (as meat or fish, etc.). Spoiled; putrid. Impure; adulterated.	<i>Malutò.</i> <i>Hiláo.</i> <i>Hiláo pa</i> , green yet. <i>Makain.</i> <i>Gabon; makamandag.</i> <i>Malason.</i> <i>Sariud.</i> <i>Mabolok.</i> <i>Bolok na</i> , putrid already. <i>Hindi pulos</i> (from <i>hindi</i> , not, and <i>pulos</i> , alike; of one color. <i>Matamis.</i> <i>Katamisan</i> , sweetness. <i>Tinamis</i> , sap of the nipa when freshly drawn. <i>Matamis na wiká</i> , sweet speech (synonym <i>matamis na mangúsap</i>).
Sour; acid.	<i>Maásim.</i> <i>Kaasiman</i> , sourness; acidity.
Bitter.	<i>Mapait.</i> <i>Kapaitan</i> , bitterness.
Salty; saline.	<i>Maálat.</i> <i>Kaalatan</i> , saltiness. <i>Ala-talatan mo ang kanin</i> , salt the food a little more.
Peppery; pungent.	<i>Mahanghang.</i>
Rancid.	<i>{Ala.</i> <i>{Maantá.</i>
Nauseating; unkempt.	<i>Masuklam.</i>
New.	<i>Bago.</i>
Old; stable; permanent.	<i>Malagì.</i> <i>Palagian mo itong gawá</i> , make this work permanent.
Stale; musty (as rice, tobacco, wine). Dry. Wet. Thin; watery; fluid. Thick; dense; curdy. Sticky; adhesive. Juicy. Fleshy; pulpy; meaty. Hot.	<i>Laon.</i> <i>Matuyó.</i> <i>Basá.</i> <i>Malabmao.</i> <i>Malápat.</i> <i>Malagkit.</i> <i>Makatós.</i> <i>Malamán.</i> <i>Mainit.</i> <i>Kainitan</i> , heat. <i>Mainit ang árao</i> , the hot sun (or day).
Burning; ardent.	<i>Maálob.</i> <i>Houag mong paalabalabin ang níngas</i> , do not add fuel to the flames.
Lukewarm.	<i>Malahiniñga.</i> (<i>Malakoko</i> expresses a slightly greater degree of heat.)
Cold.	<i>Malamig.</i>
Chilly.	<i>Magináo.</i> <i>Maginauin</i> , a chilly person.
Hard; solid; stiff. Soft; flexible; bland.	<i>Matigás.</i> <i>Katigasan</i> , hardness. <i>Malámbot.</i>

Spongy; porous; soft.	<i>Buhaghag</i> . <i>Hindi buhaghag</i> , not porous; imporous.
Ductile; flexible.	<i>Makúnat</i> . Also a kind of taffy candy.
Sharp.	<i>Matalim</i> . <i>Katatiman</i> , sharpness.
Sharp-pointed.	<i>Matulis</i> . <i>Katulisan</i> , pointedness.
Sharpened; ground.	<i>Matagis</i> . <i>Tinagis</i> , what ground, etc.
Dull.	<i>Mapurol</i> . <i>Matomal</i> . <i>Matomal na sundang</i> , a dull sword. This word is often applied to business, trade, etc.
Hacked; notched.	<i>Bingáo</i> . Also noun with forward accent. <i>Malakí ang bingáo nilong sundang</i> , this sword is very dull (lit., great is the dullness of this sword).
Rusty (as iron, etc.).	<i>Nakakalauaṅgan</i> or <i>Kinakalauang</i> (from <i>kalauang</i> , rust). Also name of town in La Laguna Province with <i>C. Calauang</i> .
Slippery; slimy.	<i>Madulás</i> ; <i>marulás</i> .
Anything oily or smeared with oil.	<i>Malanṅisan</i> or <i>Nabalanṅisan</i> .
Rocky; stony.	<i>Mabató</i> .
Muddy.	<i>May pútik</i> ; <i>malúsak</i> .
Rough; rugged.	<i>Pusakal</i> (rare). <i>Malakí ang kapusakalan nang bundok</i> , the ruggedness of the mountain(s) is very great.
Sandy.	<i>Mabuhaṅgin</i> . <i>Kabuhaṅgin</i> , sandy beach, or sandy ground.
Swampy; boggy.	<i>Malabón</i> . Also name of town in Rizal Province, Luzon.
Gradual; little by little.	<i>Unti-unti</i> . <i>Unti</i> is probably a variation of <i>munti</i> ; <i>kaunti</i> , means "little," "small," etc.
Sudden; abrupt; hasty; eager.	<i>Biglá</i> . <i>Kabiglaan</i> , eagerness. <i>Páltik</i> , syn. <i>Biglang gawá</i> ; <i>páltik na gawá</i> , quick work.
Impassable; impenetrable.	<i>Dí madaanan</i> (from <i>dáan</i> , road, and <i>dí</i> , not, with place ending <i>an</i>).
Difficult; laborious.	<i>Mahirap</i> . <i>Mahirap gawin</i> , a difficult or laborious task. <i>Ang manṅá mahirap</i> , the working classes.
Difficult; intricate; slow.	<i>Maliuag</i> . <i>Dí maliuag</i> , easy. <i>Walang luag</i> , without difficulty.
Inaccessible; not to be reached.	<i>Dí maratiṅgan</i> (from <i>dáting</i> , idea of arrival, and <i>dí</i> , not, with place ending <i>an</i>).
Unapproachable.	<i>Dí malapitan</i> (formed like the above from the root <i>lápít</i> , idea of nearness).
Unfathomable; abysmal.	<i>Dí matárok</i> (formed like the foregoing from <i>tárok</i> , "to sound the water").
Distant; far.	<i>Malayo</i> .
Near.	<i>Malápit</i> (also <i>babao</i>). <i>Babao bagá ang Pasig sa atin?</i> Is the Pasig anywhere near us?
Rare; scarce.	<i>Bihira</i> .
Common; ordinary.	<i>Karaniuan</i> . <i>Karaniuang damtin</i> , usual dress. <i>Karaniuang wiká</i> , an ordinary word.

Straight.	<i>Matouid.</i>
Crooked; bent.	<i>Baluktot.</i>
Curved.	<i>Maliko.</i> <i>Likolikong daan</i> , a road with many turns. <i>Minsan pang lumiko</i> , one turn (or bend) more.
Fragrant; odorous.	<i>Mabañgô.</i>
Fetid; stinking.	<i>Mabahô.</i> <i>Kabahoan</i> , fetidity.
Delicious; pleasant.	<i>Kalugod-lugod</i> (from <i>lugod</i> , idea of pleasure, etc.).
Noxious; malignant.	<i>Makasasamâ</i> (from <i>samâ</i> , idea of evil, the particle <i>maka</i> and tense reduplication <i>sa</i> for present).
Powdered; pulverized.	<i>Dorog</i> (means putrefied in some localities).
Sonorous (as a bell).	<i>Matunog</i> (from <i>tunog</i> , sound).
Equal.	<i>Kaparis.</i>
Unequal.	<i>Hindî paris.</i>
Transparent.	<i>Maaninag.</i>
Opaque.	<i>Koyag; koyap</i> (both rare).
Concave.	<i>Malukong.</i> <i>Malukong na pingan</i> , a deep plate, like a soup plate.
Wholesome; salubrious.	<i>Kaginhaginhâua</i> (from <i>ginhâua</i> , idea of relief, rest).
Horrible.	<i>Kakilakilábot</i> (from <i>kilábot</i> , idea of trembling with fear).
Fearful; dreadful.	<i>Katakottákot</i> (from <i>tákot</i> , idea of fear.
Past.	<i>Katakotan</i> , fear, dread).
Present.	<i>Nakaráan</i> (from <i>daan</i> , idea of passing).
Future.	<i>Ngayón.</i>
Right (hand).	<i>Daráting</i> (from <i>dáting</i> , idea of arriving).
	<i>Kanan.</i> <i>Kanankanan</i> , a little to the right. <i>Kanankananin mo</i> , go a little to the right. <i>Ang nakakanan</i> , what lies to the right. <i>Pakananka</i> , go to what lies on the right.
Left (hand).	<i>Kaliud</i> (same compounds as the above).
In the middle.	<i>Sa gitná.</i> <i>Gitnang gab-i</i> , midnight.
To one side.	<i>Sa tabí.</i>
A few of the foregoing are not strictly adjectives, either in Tagalog or English, but are put here for convenience.	
All; entirely; wholly.	<i>Paua</i> (generally used with adjectives). <i>Pauang magaling</i> , wholly good. <i>Pauang magagaling silá</i> , they are all good. <i>Pauang maitim silá</i> , they are all black. <i>Houag mong pauang tauagin</i> , do not call all.
All.	<i>Lahat</i> (generally applied to persons). <i>Lahatin mo ang pangungusap</i> , speak to all of them.; syn., <i>tandán</i> (provincial). <i>Tanáng táuo</i> , all men.
All (kinds or classes).	<i>Dilán</i> (provincial). <i>Dilang saging</i> , all kinds of bananas.
Each one.	<i>Balang isá.</i> <i>Balang arao</i> , some day.
Everyone.	<i>Báua't isá.</i>

The following is a list of what colors are generally used by Tagalogs, with some names also not now ordinarily heard.

White.	<i>Maputi. Kaputian</i> , whiteness. <i>Ang kaputian nang ilog</i> , the white of an egg.
Black.	<i>Maitim. Kaitiman</i> , blackness.
Red.	<i>Mapula. Kapulahan</i> , redness. <i>Himulá</i> , blush; redness of the face.
Yellow.	<i>Madilao; marilao</i> (from <i>dilao</i> , a root dyeing yellow). <i>Marilao na damit</i> , yellow clothing. Also name of town in Bulacán Province, named from same plant (<i>curcuma delagen</i>). Also name of <i>barrio</i> of Manila (San Fernando de Dilao).
Blue.	<i>Bughao</i> (Bataan Province). <i>Buk-hao</i> (var.).
Bluish-green.	<i>Ginulay</i> (from <i>gulay</i> , vegetables, herbs).
Green.	<i>Halongtiang</i> (rare).
Brown; brunette.	<i>Kayumangi.</i>
Pale; discolored.	<i>Mamutlá. Kaputlaan</i> , pallor; paleness.
Bright; clear; light.	<i>Himutlá</i> , pale, discolored.
Bright; shining (as the dawn, the stars, gold, etc.).	<i>Mabanaag.</i>
Dark; obscure.	<i>Maningning. Maningning parang liwayway</i> , bright as the dawn.
	<i>Madilim. Kadiliman</i> , darkness, etc.
	<i>Houag mong ipandilim itong cabayo</i> , do not take this horse while it is dark.
All of one color; unicolorous.	<i>Pulus. Maitim na pulus</i> , black all over (as a horse).

The following list comprises the majority of Tagalog adjectives pertaining to physical conditions of the body:

Old.	<i>Matandá. Katandaan</i> , age.
Young.	<i>Bago. Binalá</i> , youth, is sometimes used, as <i>ang mañgá binatà</i> , the youths (from <i>batà</i> , child).
Tall (in stature); high.	<i>Hagway; mahagway. Hagway na tauo</i> , a tall person.
Short (in stature).	<i>Lipoto</i> (rare).
Dwarfish; short.	<i>Pandak.</i>
Fat.	<i>Matabá. Katabaan</i> , fatness.
Elegant; beautiful.	<i>Magandá. Kagandahan</i> , beauty; elegance.
Pretty.	<i>Marikit</i> (from <i>dikit</i> , idea of prettiness). <i>Karikitan</i> , elegance, prettiness. <i>Kariktang wiká</i> , a graceful word.
Ugly; deformed.	<i>Pangit.</i>
Stuttering; stammering.	<i>Magaril. Garilin</i> , a stutterer; stammerer. <i>Utal-utal</i> is another word.
Mute; dumb.	<i>Pipi. Kapipihan</i> , dumbness.
Blind.	<i>Pisak</i> , variation <i>Lapisak</i> . <i>Pisak ang isang matá</i> , blind in one eye.

Deaf.	<i>Bin̄gí. Kabin̄gihan</i> , deafness. <i>Bin̄g-ingbin̄gí</i> , totally deaf, but <i>bin̄gí-bin̄gí</i> , somewhat or a little deaf. (The higher degree is formed with the "tie," the diminutive without it. This is a general rule.)
Nasal; snuffling (as in the speech).	<i>Humal.</i>
Cross-eyed.	<i>Duling.</i>
Blinking.	<i>Kikirapkirap</i> (from <i>kirap</i>).
Big-eared; long-eared; flap-eared; large-eared; megalotine.	<i>Malakí ang tain̄ga.</i>
Thick-lipped (person).	<i>Ngusoin</i> (from <i>nguso</i> , lip).
Wry-mouthed.	<i>Ngíwí.</i>
Toothless.	<i>Tipo. Manipo</i> , lacking teeth.
Pockmarked.	<i>Gatol-gatol.</i>
Left-handed.	<i>Kaliwete.</i>
Lame in hand; one-handed; unable to use hands, etc.	<i>Kimdo.</i>
Bandy-legged; bow-legged.	<i>Sakang.</i>
Lame (on account of having legs of unequal length).	<i>Hingkod.</i>
Quick.	<i>Madalí; maralí.</i>
Slow; deliberate (in work or speech).	<i>Mahinay.</i> Possibly a variation of <i>mahina</i> , weak.
Hairy; feathered.	<i>Mabalahibó. Dí pa makitá ang balahibó nang kamay</i> , the hair of the hand can not yet be seen; an expression used to express that it is not yet day.
Bearded.	<i>Ban̄gí.</i>
Gray-haired; gray-headed (person).	<i>Ubanin.</i> Adjective, <i>mauban</i> .
Curled; crisp; curly (as hair).	<i>Kulot.</i>
Curly or waving (hair).	<i>Ikal.</i>
Bald (person).	<i>Upawin.</i>
Hairy (on body).	<i>Bobolin.</i>
Hairless (as some animals, etc.).	<i>Walang buhok.</i>
Horned (animal).	<i>Sun̄gayin. Sun̄gay</i> , horn, also a twining plant resembling the convolvulus or bindweed.
Scaly.	<i>May kaliskís.</i>
Hungry (person).	<i>Magutomín. Kagutoman</i> , hunger.
Thirsty; to be thirsty.	<i>Nauuháo. Kauhauan</i> , thirst.
Replete; satiated.	<i>Sandat.</i>
Tired; to be tired.	<i>Napágal. Kapagalan</i> , fatigue.
Numb or "asleep," as the hands, feet, to become.	<i>Himanday.</i>
Sick; ill; to be ill.	<i>May sakit. Walang sakit</i> , without illness, i. e., healthy; well.
Painful.	<i>Kasakitsakit</i> (from <i>sakit</i> , idea of pain; sickness; illness).
Wounded (person); having sores.	<i>Sugatin</i> (from <i>sugat</i> , wound).
Sore-eyed.	<i>Mutá. Mutain</i> , sore-eyed person, etc.
Living; alive.	<i>Mabuhay.</i>
Dead.	<i>Patay. Patayin</i> , dead person, animal, etc. <i>Namatay</i> , to be dead.
The list of mental or moral attributes given below does not, of course, embrace all in the language, but the most usual are given:	
Omnipotent; all powerful.	<i>Makapangyarihan</i> (from <i>yari</i> , idea of finishing, etc., compounded with <i>pan</i> , <i>maka</i> , and suffix <i>han</i>).

Brave; valiant.	<i>Matápang</i> (applied to wine, "strong," <i>matápang na alak</i> , strong wine. <i>Katapanāngan</i> , bravery).
Cowardly.	<i>Duág</i> . <i>Kaduagan</i> , cowardice.
Timid (person).	<i>Matakotín</i> (from <i>tákot</i> , idea of fear).
Abusive (person or act).	<i>Mapagtunḡayao</i> (from <i>tunḡayao</i> , insulting words).
Bashful; timid; shame-faced.	<i>Manḡilá</i> . <i>Ang ikaḡilá</i> , the cause or reason of timidity, etc. <i>Ang panḡinḡilahan</i> , of whom or what afraid, etc.
Bashful; modest (especially in character).	<i>Mahinhín</i> .
Modest-eyed.	<i>Mamasid</i> .
Modest in speech; moderate in play.	<i>Mabini</i> .
Modest; quiet.	<i>Matining</i> . Also means "high-pitched," (as a voice).
Modest; slow.	<i>Mahinahan</i> ; <i>mabanáyad</i> .
Modest (in carriage); slow; deliberate.	<i>Marahan</i> (from <i>dahan</i> , idea of deliberation).
Peaceable; quiet.	<i>Malouay</i> .
Tranquil; quiet.	<i>Mabayá</i> . <i>Mabayang lóob</i> , a tranquil heart.
Gentle; tame; quiet (as animals).	<i>Maamò</i> . <i>Kaamoan</i> , tameness; gentleness. <i>Ang pagkaamò</i> , the act of taming, breaking, etc. <i>Maamong lóob</i> , a gentle disposition.
Quiet; pacific.	<i>Tahimik</i> . <i>Katahimikan</i> , quietness. <i>Itahimik mo ang bibig mo</i> , keep your mouth quiet (shut up!).
Quarrelsome.	<i>Palaáway</i> . <i>Kaáway</i> , an enemy. <i>Ang manḡá kaáway</i> , the enemy. <i>Manḡá kaáway</i> , enemies.
Odious; rancorous.	<i>Mapagtanim</i> (from <i>tanim</i> , idea of rancor, hate, etc., with <i>mapag</i> prefixed).
Fierce; savage; wild.	<i>Mailap</i> . <i>Kailapan</i> , fierceness.
Quiet (in sleep, or in eating).	<i>Matigil</i> .
Abstemious; moderate.	<i>Matingting</i> .
Gluttonous; voracious.	<i>Matákaò</i> .
Bold; gallant; elegant.	<i>Matikas</i> .
Bold; daring; insolent.	<i>Mapanḡahas</i> . <i>Kapanḡahahasan</i> , insolence.
Vain; proud; haughty; arrogant.	<i>Palalò</i> . <i>Kapalaloan</i> , pride, vanity, etc.
Boastful; vainglorious.	<i>Mapamansag</i> (from <i>bansag</i> , ostentation).
Neutral; indecisive; undecided.	<i>Urong-súlong</i> (from <i>úrong</i> , to go back, etc.; <i>súlong</i> , to go ahead; to move on).
Influential.	<i>Dakila</i> .
Famous; celebrated; noted; notorious.	<i>Mabantog</i> . <i>Kabantogan</i> , fame; notoriety.
Famous; celebrated; illustrious.	<i>Mabunyi</i> (rare).
Famed; honored.	<i>Maranḡal</i> (from <i>danḡal</i> , fame; honor).
Celebrated; noted.	<i>Bulallat</i> .
Famed; honored (person).	<i>Purihin</i> . <i>Kapurihan</i> , fame; honor.
Dignity; honor; fame.	<i>Sanghaya</i> .

Fame; noted; talked about.	<i>Balitâ. Kabalitang táuo, a noted person. Magbabalitang táuo, a newsmonger. Ano ang balitâ sa bayan? What news in town?</i>
Mean; vile; worthless; unfortunate.	<i>Hâmak. Hâmak na táuo, a worthless person.</i>
Mean; vile; worthless.	<i>Timaûâ (originally meant "freed-man;" "liberated slave." Another word is bulisik, variation bulisiksik, literally "slave of a slave." Kabulisikan, slavery; servitude).</i>
Loving; amorous (person).	<i>Masintahin (from sintâ, love, originally Sansk. chintâ, thought, care, through Malay chinta, care, anxiety, etc.).</i>
Affectionate.	<i>Maibig. Kaibigibig, amiable. Kaibigân, affection. Kaibigan, friend; beloved. (Notice the difference in accent.)</i>
Affectionate; loving.	<i>Mapagpalayao (from palayao, affection, and mapag, prefixed). Irog means "great love."</i>
Polite (person).	<i>Masagapin. Ang sagapan, person to whom polite.</i>
Polite; courteous; respectful.	<i>Mapagpitagan (from pitagan, honor, respect, and mapag). Ang pagpipitaganan, the person honored (from pitagan, prefixed by pag, reduplicated first syllable pi for present tense and suffix an, here indicating person, but generally indicating place).</i>
Courteous; respectful.	<i>Maalangalang. Ang kinaaalangalangnan, the person to whom courteous (from alangalang, idea of courtesy, compounded with ka and in (kina) prefixed and an reduplicated as a suffix).</i>
Respectful.	<i>Magalang. Kagalañgan, respect, reverence. Magalañgin, courteous, respectful person.</i>
Ironical; sarcastic.	<i>Mapanuyâ.</i>
Honest; right; straight.	<i>Matuid. Katuiran, honesty.</i>
True; refined; perfect; pure (in body).	<i>Tinay.</i>
Patient; firm; constant (person).	<i>Matiisan.</i>
Impatient (person).	<i>Mayayamutin (from yamot, idea of annoyance, etc.).</i>
Changeable; inconstant.	<i>Salauahan. Salauahang lóob, a changeable character.</i>
Treasonable; treacherous; ungrateful.	<i>Malilo. Pinaglililohan niyâ ang inampón, he is ungrateful to his benefactor.</i>
Two-faced; double-faced; treacherous.	<i>Sukab.</i>
Giddy; thoughtless; careless.	<i>Matulig, variation matuling.</i>
Blundering; wild.	<i>Mahiló. Partial synonym dulinḡas, which means "restless, unquiet" more than "blundering" or "wild."</i>

Restless; turbulent; fidgety.	<i>Magasláo.</i> <i>Magasláo na táuo</i> , a restless person.
Restless; mischievous.	<i>Gaso.</i> <i>Ang gasohan</i> , person disturbed.
Restless; uneasy; mischievous.	<i>Magaláo.</i> Probably variation of <i>magasláo</i> . <i>Magaláo ang kamay niyá</i> , his hand is restless (said of a thief). <i>Kagalauan</i> , mischief. <i>Ang galauin</i> , the mischief. <i>Ang galawan</i> , person annoyed.
Intolerable; insufferable.	<i>Dí madalitá</i> , (from <i>dahítá</i> , idea of suffering, and <i>dí</i> , not).
Unspeakable; unsayable; untellable.	<i>Dí masabi</i> (from <i>sabi</i> , idea of telling, and <i>dí</i> not).
Untouchable.	<i>Dí masalang</i> (from <i>salang</i> , idea of touching, with <i>dí</i> , not). Latin, <i>noli me tangere</i> , taken by Rizal as a title to one of his works. He signed many articles "Dimas Alang".
Joyful; contented (person).	<i>Matuain</i> , (from <i>toud</i> , pleasure; content).
Contented.	<i>Kaayaaya</i> (from <i>aya</i> , variation <i>ligaya</i> . <i>Kaligayahan</i> , contentment).
Happy; lucky.	<i>Mapálad.</i> <i>Walang pálad</i> , unlucky.
Laughter-causing; laughable; comic.	<i>Makatataud</i> (from <i>taud</i> , laughter, with <i>maka</i> , and reduplicated first syllable <i>ta</i> to indicate present tense).
Waggish; jesting; scoffing (person).	<i>Mapagbiró; palabiró.</i> <i>Tauong biró</i> , an inconsiderate person.
Sad.	<i>Malungkot.</i>
Just; fair; upright.	<i>Marápat</i> (from <i>dápat</i>). <i>Karapatan</i> , merit.
Barbarous; tyrannical; despotic.	<i>Mabagsik.</i> Also "power" in some cases. <i>Kabagsikan</i> , power; tyranny; etc. <i>Ang pagbagsikan</i> , the oppressed.
Cruel; rigorous; severe.	<i>Mabañgis.</i> <i>Kabañgisan</i> , cruelty; severity.
Agreeable; pleasing; joyous.	<i>Masayá.</i>
Indulgent; generous; liberal.	<i>Mapagbigay.</i> Also <i>mapamigay</i> . Both words are from <i>bigay</i> , idea of giving. The second is more properly the adjective.
Charitable.	<i>Maauud.</i> <i>Maauain</i> , a charitable person. <i>Kaauaan</i> , charity, compassion.
Merciful; charitable; liberal.	<i>Mapagbiyaya</i> (from <i>biyaya</i> , idea of mercy, charity. <i>Mabiyayang táuo</i> , a merciful or liberal person).
Learned; wise; etc.	<i>Marúnong</i> (from <i>dúnong</i> , idea of wisdom. <i>Karunongan</i> , wisdom). <i>Marúnong kang Inglés?</i> (<i>Castila?</i>). Do you understand English? (Spanish?).
Discreet; able.	<i>Masikap.</i> <i>Kasikapan</i> , discretion; ability.
(1) Accomplished; (2) excellent.	(1) <i>Paham na táuo</i> , an accomplished man. (2) <i>Mapahan na alak</i> , excellent wine.

Able; accomplished.	<i>Pantás.</i> <i>Pantás na táuo</i> , an able man. <i>Kapantasan</i> , ability.
Fine (in bearing).	<i>Busabus.</i> <i>Busabusabus na magináo</i> , a very fine gentleman. <i>Kabusa-busan</i> , excellence, etc.
Prudent; judicious.	<i>Mabait.</i> <i>Mabait na táuo</i> , a prudent person. <i>Dalagang mabait</i> , a prudent girl.
Discreet.	<i>Timtim</i> (provincial word).
Thoughtful; grave.	<i>Mabigat.</i> Really "heavy" (from <i>bigat</i>).
Vigilant; awake; known.	<i>Magising</i> (from <i>gising</i> , idea of awaking). Definite is in <i>nan</i> , not <i>an</i> . <i>Nagisnan ko ang lindol kagab-i</i> , I was awakened by the earthquake last night. <i>Ginisnan ko na kapag-saona ang asal na yabón</i> , I have always known of that custom.
Incomprehensible; inimitable.	<i>Tinkalá.</i>
Simple; silly.	<i>Maang.</i> <i>Timang</i> , foolish; stupid. <i>Mangmang</i> , fool, dunce; also lack of memory, forgetfulness. <i>Mañgá</i> , variation <i>mangal</i> , silly, foolish. <i>Mamañgal</i> , to act foolishly. <i>Nag-mamañgámanñgahan</i> , to feign stupidity. This meaning of <i>mañgá</i> must not be confused with the homonym indicating plurality, which is made up of the particles <i>ma</i> and <i>ngá</i> .
Stupid; foolish; beast-like; cracked (as a plate).	<i>Bangáo</i> (rare). <i>Bangawin</i> , a stupid person.
Foolish; stupid.	<i>Taksil.</i> <i>Taksil na táuo</i> , a stupid person. <i>Kataksilan</i> , stupidity. <i>Banday.</i> <i>Kabandayan</i> , foolishness. <i>Ang pagkabanday</i> , the error. <i>Bangakin</i> , one regarded as a fool or dunce. <i>Houag mo akong bangakan</i> , do not try to fool me (make a fool of me). Also <i>kahanñgalan</i> , foolishness, from <i>hanñgal</i> , foolish.
Useless; stupid.	<i>Tuñgak</i> , variation <i>tuñgag</i> .
Stupid; foolish; malicious.	<i>Hunghang.</i>
Foolish; stupid; dull; gaping.	<i>Tañgá.</i> <i>Magtañgátañgahan</i> , to feign stupidity. A rare word for "foolish" is <i>lankas</i> .
Childish; foolish.	<i>Uñgás</i> , variation <i>oñgá</i> .
Idiotic; simple.	<i>Baliñ.</i> <i>Kabaliñan</i> , idiocy. <i>Baliwin</i> , a foolish or idiotic person. <i>Cabayong babaliwin</i> , a foolish or runaway horse.
Crazy; insane.	<i>Ulul</i> , variation <i>olol</i> . <i>Kaululan</i> , insanity.
Laborious; diligent; industrious.	<i>Masipag.</i> <i>Kasipagan</i> , industry, etc.
Lazy; slow.	<i>Tamad</i> (<i>Mapagtamad</i>). <i>Katamaran</i> , laziness.
Slow; tardy; lasting.	<i>Malouat.</i> <i>Malouat na káhou</i> , durable wood. (<i>Malouag</i> is "slack, loose," and <i>mahigpit</i> is "tight.")

True.	<i>Totóo. Tinototóo ko ang wikà, I am keeping my word. Túnay has more the sense of real, perfect, refined.</i>
Lying.	<i>Bulacan. Mabubulaanan na iyang salitá mo, you are lying in your account. Sinuwágaling is a "liar" or "prevaricator." Pinagsinuwágalingan ko, I told him you lie.</i>
Fraudulent; cheating.	<i>Magdarayá (from dayá, fraud deceit, with mag and reduplicated first syllable of root). Nadayaan akó nang lóob ko, my heart deceived me.</i>
Evil-lived; criminal.	<i>Masiual. Masiual na táuo, an evil doer.</i>
Drunken.	<i>Lasing. Another word is derived from langó. Kalangohan, drunkenness. A rare word is aslak. Naaaslakan ka yata, you act as if you were drunk. Drunkenness is a rare vice among Tagalogs.</i>
Desirous.	<i>Mapagnasa (from nasa and mapag). Another word is derived from pita, desire, longing. Arao na kapitapita, a longed-for day. Magpita kayó sa ákin nang ibig ninyó, ask me what you desire.</i>
Importunate.	<i>Mapaghiingt (from hiingt, to ask politely, and mapag).</i>
Obedient (person).	<i>Masunorin (from sunod. See Consecutive).</i>
Disobedient; contradictory.	<i>Masouay. Kasouayan, disobedience.</i>
Bold; shameless.	<i>Masual.</i>
Forgetful (person).	<i>Malimotin (from limot, idea of forgetfulness).</i>
Rich; prosperous.	<i>Mayáman. Kayamanan, wealthiness.</i>
Poor; miserable.	<i>Dukhá. Kadukhaan, poverty.</i>
Miserable; stingy.	<i>Marámot (from dámot). Dámot akó nang salapí, I am short of money.</i>
Miserable.	<i>Makingking. Tauong makingking, a miserable person.</i>
Talkative (as a child).	<i>Mawikà (from wikà, word).</i>
Loquacious (as many persons).	<i>Matabil (from tabil, idea of talking much).</i>
Garrulous (as an old person).	<i>Masalitá (from salitá, a story, news).</i>
Silent; reserved; secretive.	<i>Matinip. Matinip na lóob, a secretive character.</i>
Economical; stingy.	<i>Matipid. Katitipdan, parsimony.</i>
Economical; saving.	<i>Maarimohanan (from arimohan). Arimohanin mo itong pilak, save this money. Two rare words for the same idea are maimpok and maagimat.</i>
Destructive.	<i>Makasisirá (from sirá, idea of destruction, and maka, with reduplicated first syllable of root).</i>

Traveling; peregrine.	<i>Naiñgibang báyan</i> (from <i>báyan</i> , town; town, <i>ibá</i> , other, and the reduplicated particle <i>man</i> , in the present tense, hence changed to <i>nañg</i> and <i>ñg</i> . Literally, "from another town").
Unbaptized; infidel; pagan.	<i>Dì binyagan</i> (from <i>binyag</i> , to baptize, and <i>dì</i> , not). Binyag is said to have been a Bornese (Arabic?) word brought by Mohammedans to the Philippines. Its original meaning is said to have been "to pour water from above."
Belonging to; pertaining to.	<i>Nauúkol</i> (from <i>úkol</i>). <i>Nauúkol sa Dios</i> at <i>nauúkol sa César</i> , belonging to God and belonging to Caesar.
Abandoned.	<i>Pabayá</i> .
Guilty; culpable; sinful.	<i>Nagkakasalà</i> (from <i>salà</i>). <i>Walang salà</i> , innocent, not guilty.
Fruitful; to bear fruit.	<i>Namumuná</i> (from <i>muná</i> , fruit, with <i>ma</i> (<i>na</i>) and reduplicated first syllable of root, which is here softened to <i>m</i> from <i>b</i>). <i>Hindì namumuná</i> , unfruitful. <i>Bunáhan</i> , a fruitful tree or plant.
Other; different; diverse; distinct.	<i>Ibá</i> .
Sole; unique; only.	<i>Nagisá</i> (from <i>isá</i> , one).
Lasting; eternal; infinite.	<i>Walang hangán</i> (lit., "without end," "endless").
Perishable.	<i>Natatapús</i> (from <i>tapús</i> , end, finish. <i>Tapús na</i> , finished now).
Immortal.	<i>Walang kamatayan</i> (lit., "without death").
Hopeful.	<i>Maasa</i> .
Hopeless.	<i>Walang asa</i> .
Public.	<i>Mahayag</i> . <i>Kahayagan</i> , publicity.
Reserved; set aside.	<i>Nagkakabukod</i> (from <i>bukod</i> , idea of reservation, setting aside, etc. <i>Bukdan mo akó nang dalawá</i> , put two aside for me. <i>Kabukoran</i> , reservation, etc.).
Secret; to be secret.	<i>Malihim</i> . <i>Lihim na gawá</i> , secret work or deed.
Occupied; to be occupied.	<i>Naaabala</i> (from <i>abala</i> , idea of occupation; the particle <i>na</i> (present tense of <i>ma</i>) and <i>a</i> , reduplicated first syllable of root for present tense). <i>Abalahin</i> or <i>Maabalahin</i> , a busy man.
Idle; without work.	<i>Walang gawá</i> .
Passionate; quick-tempered (person).	<i>Magalitan</i> (from <i>galit</i> , idea of anger).
Hasty; of a bad disposition.	<i>Gahasá</i> . <i>Kagahasaan</i> , hastiness.
Thankful; to be thankful.	<i>Sinasalamat</i> (from <i>salámat</i> , thanks; derived from Arabic, <i>salámat</i> , peace; safety).
Grateful.	<i>Nakahulugod</i> (from <i>lugod</i> , gratitude, <i>naka</i> , and the reduplicated first syllable of root).
Ungrateful.	<i>Walang lugod</i> ; also <i>malilo</i> .

Licit; legal.	<i>Matuid</i> ; also "right," "straight," etc. <i>Hindi matuid</i> , illicit, illegal, etc.
Immaterial; useless.	<i>Walang gamit</i> .
Naked.	<i>Hubad</i> .
Libidinous; sensual.	<i>Malibog</i> .
Asleep, to be; sleepy, to be.	<i>Matulog</i> . <i>Matutulog bagá kayó?</i> Are you sleepy? <i>Natutulog bagá siyá?</i> Is he asleep? <i>Patulognin mo siyá</i> , let him sleep (or tell him, or her, to go to sleep).
Aged; venerable; mature.	<i>Magulang</i> . <i>Ang manḡa magulang</i> , the aged; parents; ancestors.
Tired, to be.	<i>Mapagod</i> .
Alone; unaccompanied.	<i>Nagisá</i> ; <i>walang kasamá</i> .
Companioned; chaperoned.	<i>May kasamá</i> .
Ignorant.	<i>Hindi maalam</i> .
Married.	<i>May asáua</i> .
Unmarried.	<i>Walang asáua</i> .
Taxed.	<i>Bumabáyad nang bouls</i> .
Exempt.	<i>Hindi bumabouls</i> .
Present.	<i>Narito</i> .
Absent.	<i>Wala rito</i> .
Ready, to be.	<i>Mahandá</i> .
Unready, to be.	<i>Hindi handá</i> .
Salable.	<i>May pagbibili</i> .
Unsalable.	<i>Hindi pagbibili</i> .
Valuable.	<i>Mahalagá</i> . <i>Walang halagá</i> , worthless. <i>Magkano ang halagá nito?</i> What is the value (price) of this? <i>Nagkasinghalagá</i> , of the same value, at the same price.
Clean; neat.	<i>Masayá</i> .
Dirty; unclean (as the clothes).	<i>Masauo</i> . <i>Masauong damit</i> , dirty clothes.
Doubtful.	<i>Alinlaḡan</i> .
Certain.	<i>Tanto</i> .
Lucky.	<i>Mapálad</i> . <i>Walang pálad</i> , unlucky.
Original.	<i>Nauuna</i> (from <i>una</i> , first; not Sp.).
Copied (thing, etc.).	<i>Sinalin</i> (from <i>salin</i> , idea of transferring, transplanting, etc.).
Methodical (person).	<i>Maparaanin</i> . <i>Walang paraan</i> , without method.
Suitable.	<i>Naaayos</i> (from <i>ayos</i>); <i>nauúkol</i> (from <i>úkol</i>).
Unsuitable.	<i>Hindi ayos</i> . <i>Hindi dápat</i> , unfit.
Orderly.	<i>Maayos</i> . <i>Walang gulo</i> , without confusion.
Disorderly.	<i>Magulo</i> . <i>Kagulohan</i> , confusion, disorder.
Profitable (thing).	<i>Mapakinabaḡin</i> (from <i>pakinábang</i> , idea of making a profit, etc.).
Unprofitable.	<i>Walang pakinábang</i> .
Ornamented.	<i>Gayak</i> .
Plain; clear (as a room).	<i>Alwalas</i> .
Manufactured; made up.	<i>Ginawá</i> (from <i>gawá</i> and <i>in</i>).
Raw; crude (as material, etc.).	<i>Hindi yari</i> .
Woven.	<i>Hinabi</i> (from <i>habi</i> , idea of weaving).
Spun (also thread).	<i>Similid</i> (from <i>súlid</i> , idea of spinning).
Plaited (as a mat).	<i>Salasala</i> .

Cultivated; plowed.	<i>Naaararo</i> (from Sp., <i>arado</i> , plow). <i>Hindi naaararo</i> , uncultivated; unplowed.
Open.	<i>Bukás. Bukásan mo itong pintó</i> , open this door.
Shut; closed (thing).	<i>Pindan. Pindan mo ang duruñgan</i> , shut the window. Some natives say <i>sarhan mo</i> , undoubtedly a corruption of the Spanish verb <i>cerrar</i> , to close.
Spread; extended.	<i>Latag. Nakakalat</i> , stretched; taut.
Folded; doubled, etc.	<i>Tiniklop</i> (from <i>tiklop</i> , idea of doubling).

COMPARISON OF ADJECTIVES.

The Tagalog adjective, like adjectives of other languages, has the three degrees of quality to be indicated—the simple form (which is generally called the positive), the comparative, and the superlative. Of course, as in English, some adjectives are excluded from comparison by their meaning, such as those for “dead,” “alive,” “entire,” and some others.

The positive adjective is that form discussed in the preceding pages, and the comparative will now be taken up. Of this there may be said to exist three varieties, the comparative of equality, that of superiority, and that of inferiority. In English the first form is expressed by “as (adjective) as (noun),” the second by “er” or “more,” and the third by “er” or “less.”

In Tagalog there are three ways by which the comparative of equality may be expressed. The first is by using the adverb *para* (variation *paris*), meaning “as,” “so,” etc. In some cases “like” expresses the Tagalog idea best. With adjectives or common nouns *para* (*paris*) takes the tie *ng*, but with names of persons, etc., and pronouns is followed by what is compared, which takes the genitive case. Ex.: *Parang mabuti* (how good), *maputi parang gatas* (as white as milk), *maitim parang uling* (as black as charcoal), *parang patay* (like a dead person), *parang háyop* (like a beast); *Akó’y para mo?* (Am I like you?) *siyá’y paris ko* (he [she] is like me), *malit paris ko* (as small as I am [small like me]), *siyá mabait para ni Juan* (he is as prudent as Juan), *ang ilog sa Naga’y malouang para nang Pasig* (the river at Naga [Nueva Cáceres] is as wide as the Pasig). With the particle *ka* denoting likeness, *para* indicates equality, the particle being prefixed to the adjective in such cases. Ex.: *Para niyong manáá táuo, kabubuti* (equally good as these people). This word *para*, which as a root denotes “equality,” “close resemblance,” etc., should not be confused with the Spanish word *para*, meaning “to,” “for,” etc., as the resemblance is purely accidental. The Tagalog word is Malayan, the Javanese word *pad’a* having substantially the same signification.

The second way of expressing equality with an adjective is by means of the particle *sing*, which denotes this idea precisely. Ex.: *Itó’y singhabà niyán* (this is as long as that), *siyá’y singlaki ko* (he is as large as I am), *singlaki si Pedro ni Juan* (Pedro is as large as Juan). It will be seen by the examples that the object or person compared takes the genitive case and the subject the nominative.

The third way of indicating equality with the adjective is by means of the consolidated particles *ka* and *sing*, i. e., *kasing*, the syntax being the same as with *sing* only. Ex.: *Itó’y kasinghabà niyán* (this is as long as that), *si Pedro’y kasingtaás ni Juan* (Pedro is as tall as Juan).

When equality is to be indicated for more than two objects it may be expressed in two ways. The first is by prefixing *sing* to the root, of which the first syllable is reduplicated. Ex.: *Singhababà* (equally long [things]), *singbubuti* (equally good [persons or objects]), *singtataás ang maginá ni Bangoy* (Maria) (Maria and her mother are the same in height). The

second is by prefixing *kasing* to the root, the particle *mag* being prefixed to *kasing*, forming *magkasing*. Ex.: *Magkasingdúnong* (equally wise [learned]), *magkasingyaman* (equally wealthy [rich]), *ang maginá ni Bangoy (Maria) ay magkasingtaás* (Maria and her mother are the same in height [equally tall]), *ang manḡa cabayoat ang manḡa kalabao ay magkasingdami sa bayan itó* (there are as many horses as there are carabao in this town), *mayróon kang bagá bigás na kasingdami nang palay?* (Have you as much hulled rice as you have of the unhulled?).

Equality in quantity may also be expressed by *magkapara*, *magkapis*, or *magkapantay*, the two objects compared taking the nominative, and the root denoting quantity having *ka* prefixed to it. Ex.: *Ang bigás ko at ang bigás niyá magkapis karami* (he and I have the same quantity of rice). Literally "my rice and his rice is the same in quantity." Those influenced by Spanish are liable to say "his rice and my rice," but the other order is that of the Malayan languages generally.

The comparative by decrease is formed by the use of the adverb *kulang*, (less), preferably with the negative particles *di* or *hindi*, as *kulang* alone has many times the force of "not," "without," "un-," etc., but, as in every language, the context serves as the best guide. Ex.: *Itong bigás na itó'y kulang sa ákin binili* (this rice is less than the amount I bought), *ang halagá itong cabayo itó'y kulang sa halagá nang ibá* (the value of this horse is less than the value of the other), *ang manḡa kalabao kulang nang dami sa manḡa cabayo sa bayan itó* (there are fewer carabao than horses in this town), *ang manḡa Tagalog ay kulang nang taás sa manḡa Americano* (Tagalogs are not as tall [literally, "less in stature"] than Americans), *ang kakulañḡan* (the difference in price, the balance, the difference in amount, etc.).

Alaḡan (lacking, insufficient, etc.) is sometimes used in place of *kulang*. Ex.: *Ang kayamanan ni Capitan Tino'y alaḡan sa kayamanan ni Capitan Luis* (the wealth of Captian Faustino is less than the wealth of Captain Luis), *alaḡan pa itong batà itó* (this child is not old enough yet).

There are three ways in which the comparative by increase may be expressed. The first is by the position of the words only, what exceeds taking the nominative and what is exceeded the ablative with *kay* or *sa*, these two particles expressing "than." The particle *ay* is sometimes used with the nominative word.

The second method is by prefixing the adverb *laló* (more) to the adjective, with the same construction as the foregoing.

The third way, which is only used correctly for comparing qualities, is formed by suffixing *pa* (yet, still to the adjective) either alone or in conjunction with *laló*. Ex.: (1) *Mataás akó sa iyó*, or *akó'y mataás sa iyó*; (2) *akó'y lalong mataás sa iyó*; (3) *mataás pa akó sa iyó*, or *lalong mataás pa akó sa iyó*. All the foregoing may be translated by "I am taller than you are." (1) *Payat ka sa dati* (you are thinner than you were before), *si Pedro'y masipag kay Juan* (Pedro is more industrious than Juan), *alín ang maliksi, kay Pedro ni Juan?* (Which is the more alert, Pedro or Juan?); *si Juan (Juan)*; *si Juan ay mabait sa kaniyá*; (2) *si Juan ay lalong mabait sa kaniyá*; (3) *si Juan ay mabait pa sa kaniyá* (Juan is more prudent than he [or she] is). (1) *Ang kabanala'y mahal sa kayamanan*; (2) *lalong mahal ang kabanalan sa kayamanan* (worth is more precious than wealth), *itó'y lalong magaling sa diyán* (this is better than that), *iyán ay lalong maputi sa dito* (that is whiter than this), *lalong marami ang manḡa cabayo sa manḡa kalabao sa bayan itó*, *ḡuni't ang manḡa taga búkid mayróon lalong kalabao sa ang manḡa taga bayan*; (3) there are more horses than carabao in this town, but the farmers have more carabao than the town people, *si Ciriaca ay batà pa sa ákin*, *ḡuni't ang kapatid kong babaye'y marikit pa sa kaniyá* (Ciriaca is younger [literally, "more of a child yet"] than I am, but my sister is prettier than she is), *siyá'y laló pang kayumangí sa kaniyang ina't malit pa siyá sa ákin* (she is still darker [more brunette] than her mother and is shorter yet than I am).

A laconic but correct form of comparison is expressed by using *pa* after a pronoun, especially in asking a question. Ex.: *Hindi mo naábut, akó pa?*

(It was not reached by you; shall I?). *Hindi ko naalaman; ikao pa?* (I do not know it; do you?).

For the negative form of the comparative, as in such phrases expressed in English by "without comparison," "there is nothing like it," "there is nothing resembling it," etc., Tagalog has several expressions almost alike in meaning, which are formed by prefixing *ka* to various roots; the negative *wala*, (there is no [t]) with the tie *ng* preceding the root and its prefix. *An* is sometimes found as a suffix with these expressions. Ex.:

Walang kahalimbáua, without comparison;
Walang kahalintúlád, without similarity (generally in speaking of objects);
Walang katúlád, without similarity; unlike; both the foregoing from *túlád*;
Walang kahambing, without resemblance; synonym;
Walang kawañgís, without resemblance;
Walang kahalilip, without likeness (this phrase is rare);
Walang kamukhá, without facial resemblance, from *muk-há*, face;
Walang kapantay, without an equal; referring mainly to height, length, rank;
Walang katalamitan, without resemblance (a rare expression);
Walang kawangki, without resemblance (also a rare phrase).

To ask questions as to comparative equality, inferiority, or superiority is done in Tagalog with *ga* (how) prefixed to *alín* (which), or *anó* (what), in conjunction with *ka* prefixed to the root of the quality. With many adjectival roots *ga* and *ka* thus serve to show that the degree of the quality is the subject of inquiry. Ex.: *Gaalín kalayo?* (About how far is it?); *Gaanong kalakí?* (About how large is it?); *Gaanong kahabà?* (About how long is it?); *Gaalín kaputí?* (How white is it?). The answer may be given with the same construction, prefixing *ga* to a demonstrative pronoun or a noun, as the case may be, but if an adjectival root be used, it should be prefixed by *ka*. Ex.: *Gaitó*; *ganitó* (like this); *ganiyán* (like that); *gagatas kaputí* (as white as milk); *ganitong kalakí* (about as large as this); *ganóong kahabà* (about as long as that). *Gaya* is a variation. *Ganga*, another form, is generally used to indicate plurality. Ex.: *Ganga nitó kalakí* (about as large as these); *ganga niyán kahabà* (about as long as those). The noun, pronoun, or adjective compared sometimes takes the nominative and sometimes the genitive in these answers. *Ga* and its variations may be said to express likeness, and is but an offshoot of *ka*. In many cases *na* is also inserted in the sentence. Ex.: *Gaalíng na gaitó kaoní?* (How small is it, like this?). The letter *n* instead of *ng* is used in some phrases. Ex.: *Ganan ákin* (that which belongs to or affects me); *ganan inyó* (that which affects you), etc.

THE SUPERLATIVE.

The superlative degree of the adjective may be divided into the simple and the absolute forms. The first, usually expressed in English by the use of the adverbs "very," "extremely," "excessively," "exceedingly," "surpassingly," etc., is expressed in Tagalog by the following adverbs:

- (1) *Lubhá*, very, very much, exceedingly.
- (2) *Masákit*, extremely, exceedingly, hard (as in the phrase, "to rain hard"). Distinguished by difference in accent from *masakit*, (ill). This adverb is used more with verbs than with adjectives. In some places *sadyá* has the sense of "very;" ex., *sadyang linís* very clean.
- (3) *Dí sapala*, extremely, exceedingly, from *dí*, not, and *sapala*, humble, unworthy, the idea of the adverb being that of plenty or sufficiency.
- (4) *Dí hámak*, extremely, from *dí*, not, and *hámak*, vile, worthless, mean, the whole idea being "not paltry," "not mean."
- (5) *Dí palak*, far, widely.

- (6) *Labis*, too, too much. This adverb has sometimes a slight idea of craft, cunning, or slyness.
 (7) *Totoó*, truly, exactly, precisely.

The adverbs formed with *dí* always follow the adjective in the sentence, but the simple adverbs may either follow or precede the adjective.
 Ex.:

He (she) is very old (extremely, etc.): $\left\{ \begin{array}{l} \text{Matandá siyá} \left\{ \begin{array}{l} \text{dí sapala.} \\ \text{dí hámak.} \\ \text{dí palak.} \\ \text{lubhá.} \end{array} \right. \\ \text{Matandá siyá} \left\{ \begin{array}{l} \text{labis.} \\ \text{totoó.} \end{array} \right. \end{array} \right.$

or

$\left. \begin{array}{l} \text{Lubhá} \\ \text{Labis} \\ \text{Totoó} \end{array} \right\} \text{siyá matandá: He (she) is very old (too, truly, etc.).}$

The following phrases will illustrate the various idiomatic uses of the adverbs with the adjective: (1) *Lubhá ang pagkapagal ko* (I am very tired; lit., “very great is my fatigue”); (2) *ngani, lalong masakit ang kay Pedro* (That’s so, but Pedro is still more tired; lit., “but more excessive is [that] of Pedro”); *Iniiibig katang masakit* (We like you very much); *Pinagsisisihan silang masakit* (They are repenting deeply); (3) *Mayaman dí sapala siyá* (He is exceedingly wealthy [very rich]); (5) *Ungmulán nang labis* (It rained too much); (verbalized) *Napakalabis ang kabutihan mo* (You are entirely too good [honest]); *Linabisan ang utos ko sa inyó* (You exceeded your orders; you did more than I told you to do); (6) *Tinototoó niyá ang wiká* (He is complying with his word [verbalized form of *totoó*]).

The absolute superlative degree of the adjective (in the singular number) which is made in English by the suffix “est” and by the adverb “most” is generally expressed in Tagalog by repeating the entire adjective, whether it be simple or compound, by means of the proper tie, which is determined by the ending of the adjective. Ex.: *Mabuting mabuti* (best); *masamang masamá* (worst); *banal na banal* (most virtuous); *masipag na masipag* (most diligent); *mahal na mahal* (dearest, most precious); *maputing maputi* (whitest, very white); *maitim na maitim* (blackest, very black).

The plural of such superlatives as the foregoing is formed by using the particle *manṅá* with those formed from simple adjectives, and either with *manṅá* or the reduplication of the first syllable of the root with those compounded with *ma*, the superlatives thus formed, either in the singular or plural, generally being printed as two words in order to avoid unnecessary length and also to distinguish more clearly from some diminutives. Ex.:

The dearest [persons or objects understood] (*ang manṅá mahal na mahal*).

The best [persons or objects understood] (*ang manṅá mabuting mabuti; ang mabubuting mabubuti*).

The worst (persons or things understood), *ang manṅá masamang masamá; ang masasamang masasamá*.

The bravest men (*ang manṅá matápang na matápang na lalaki; ang matatápang na matatápang na lalaki*).

The ugliest animals (*ang manṅá paṅgit na paṅgit na háyop*).

What may be called the relative superlative degree, made in English by adding the expression “of all” or a similar phrase to the superlative, is formed in Tagalog by adding the words *sa lahat* (of all), *sa kanilá*, (among them), etc. Ex.: *Sino sa kanilá’y ang lalong matápang?* (Which of those two is the braver?); *Sino sa kanilá’y ang matatápang na matatápang?* (Which of them is the bravest?); *Ang maliit sa lahat, siyá’y matápang sa lahat* (The smallest of all; he is the bravest of all).

Superlatives are also formed by prefixing *ka* and suffixing *an* (*han*) to reduplicated bisyllabic words, and in the same manner with polysyllabic words, in the latter case only the first two syllables being reduplicated.

Ex.: *Katamistamisan* (sweetest), from *tamis*; *kabanalbanalan* (most virtuous), from *banal*; *kaginhaginkauahan* (most wholesome), from *ginhawa*. The first two roots have two syllables and the last has three. This form may also be applied to abstracts formed with *ka* and *an* (*han*), and intensifies them. Ex.: *Katamisan* (sweetness); *katamistamisan* (sweetness itself); *kabalan* (virtue); *kabanalbanalan* (virtue itself); *katamaran* (laziness); *katamartamaran* (laziness, laziness itself).

Verbs have a certain superlative form, which may be mentioned here for the sake of association. It is made by repeating the verbal root united by *nang*. Ex.: *Hingi nang hingi* (ask and ask over again); *lakad nang lakad* (walk and walk); “yes” *nang* “yes” *ang wikain mo* (say yes over and over). This form is also found with nouns, etc.

SECTION FIVE.

THE NUMERALS.

The numerals form a small noun-group by themselves, having the three-fold character of substantive, adjective, and adverb. While the distinction between adjective and noun is not so sharp as with some other words, yet it is clear that the cardinals in Tagalog are nouns, as they show by always preceding the noun affected that “of” must be understood. Thus *limang kalabao* literally means “five (head) of cattle,” and this holds good in all cases.

In Tagalog there are four classes of numerals—cardinals, ordinals, adverbials, and distributives.

The cardinals are:

One.	<i>Isá.</i>	Seven.	<i>Pitó.</i>
Two.	<i>Dalawá.</i>	Eight.	<i>Waló.</i>
Three.	<i>Tatló.</i>	Nine.	<i>Siyam.</i>
Four.	<i>Apat</i> (accent on first syllable).	Ten.	<i>Sangpouó</i> (contr. of <i>isang pouó</i> , “one ten”).
Five.	<i>Limá.</i>		
Six.	<i>Aním</i> (accent on first syllable).		

As in English, decimal numeration, by tens, is that used in Tagalog and throughout the Malayan family of languages. But Tagalog uses a peculiar form in the numerals from eleven to nineteen, inclusive, which differs from the method followed in every other language of Luzon. *Labi*, meaning “adding,” and a variation of *labis*, is prefixed to the digits by means of the euphonic tie *ng*; *pouó*, ten, being understood.

Eleven.	<i>Labing isá.</i>	Sixteen.	<i>Labing anim.</i>
Twelve.	<i>Labing dalawá.</i>	Seventeen.	<i>Labing pitó.</i>
Thirteen.	<i>Labing tatló.</i>	Eighteen.	<i>Labing waló.</i>
Fourteen.	<i>Labing ápat.</i>	Nineteen.	<i>Labing siyam.</i>
Fifteen.	<i>Labing limá.</i>		

The multiples of ten below one hundred are formed by prefixing the digit used as the multiplier to the word *pouó*, united by the proper tie.

Twenty.	<i>Dalawang pouó.</i>	Sixty.	<i>Anim na pouó.</i>
Thirty.	<i>Tatlong pouó.</i>	Seventy.	<i>Pitong pouó.</i>
Forty.	<i>Apat na pouó.</i>	Eighty.	<i>Walong pouó.</i>
Fifty.	<i>Limang pouó.</i>	Ninety.	<i>Siyam na pouó.</i>

The intermediate digits, when used with the foregoing, are joined by means of ‘t, a contraction of *at* (and).

Twenty-one.	<i>Dalawang pouó’t isá.</i>	Fifty-five.	<i>Limang pouó’t limá.</i>
Thirty-three.	<i>Tatlong pouó’t tatló.</i>	Sixty-six.	<i>Anim na pouó’t anim.</i>
Forty-four.	<i>Apat na pouó’t ápat.</i>		

The word for "hundred" is *dáan*, which has a homonym meaning "road." It is always preceded by the appropriate multiplier, to which it is connected by the proper tie, *d* softening to *r* before *na*.

One hundred.	<i>Isang dáan; sang-dáan.</i>	Five hundred.	<i>Limang dáan.</i>
Two hundred.	<i>Dalawang dáan.</i>	Six hundred.	<i>Anim na ráan.</i>
Three hundred.	<i>Tatlong dáan.</i>	Seven hundred.	<i>Pitong dáan.</i>
Four hundred.	<i>Apat na ráan.</i>	Eight hundred.	<i>Walong dáan.</i>
		Nine hundred.	<i>Siyam na ráan.</i>

Numbers below twenty added to hundreds are united with *'t*, the *n* of *dáan* being dropped.

One hundred and one.	<i>Sangdát isá.</i>
Two hundred and eighteen.	<i>Dalawang dát't labing waló.</i>

The *n* is retained with multiples of ten.

Two hundred and fifty-three.	<i>Dalawang dáan limang pouót't tatló.</i>
Six hundred and sixty-six.	<i>Anim na ráan anim na pouót't ánim.</i>
Eight hundred and eighty-eight.	<i>Walong dáan walong pouót't waló.</i>
Nine hundred and ninety-nine.	<i>Siyam na ráan siyam na pouót't siyam.</i>

The word for "thousand" is *libo*, which is found as *ribo* and *ribu* in other Philippine languages.

It is governed, like *dáan*, by multipliers and suffixed numbers. The purely Malayan numerals end with *libo*, those for higher numbers being of foreign origin. Some higher numbers are said to have Malayan names, but it is doubtful as to whether their values are definite or not. They are noted, however.

One thousand.	<i>Sanglibo.</i>
One thousand and eight.	<i>Sanglibo't waló.</i>
Nineteen hundred and five.	<i>Sanglibo siyam na ráa't limá.</i>
Two thousand.	<i>Dalawang libo.</i>
Six thousand.	<i>Anim na libo.</i>

For "ten thousand" the term *laksá* is used. This is from the Sanskrit *laksha* (one hundred thousand), through the Malay *sa-laksa* (ten thousand), the latter people mistaking its value. *Lakh*, with the original value of "one hundred thousand," is used by Anglo-Indians, as in the phrase "a *lakh* of rupees."

For "one hundred thousand" another Sanskrit term is used, also with altered value. This is *yuta*, from the Sanskrit *ayuta* (ten thousand).

"One million" is now expressed by *sangpouong yuta*, or "ten one hundred thousands." *Gatos* and *aṅgao-aṅgao* are given in old dictionaries as equivalent to "million," but the former is the word used for "hundred" in most Philippine dialects, and the latter seems to have more the idea of "uncountable," "infinite," etc.

In expressing numbers Tagalogs sometimes give a round number, less the few taken off, as "three hundred and sixty less two" for "three hundred and fifty-eight;" e. g., *kulang nang dalawá sa tatlong dáan ánim na pouó.*

Cardinals may be preceded by *ang* (the), when a concrete noun is modified, as in the phrase *Ang dalawang pisos na ibinigay mo sa ákin* (the two dollars which you gave me).

Maṅgá preceding a numeral indicates the idea of "about," "some," etc., as in the phrase *maṅgá pitong táuo* (about seven men). When the exact number is indicated *maṅgá* is omitted as a sign of plurality. Ex.: *Maṅgá táuo* (men, people); *pitong táuo* (seven men, persons).

By reduplicating the first syllable of the cardinal the idea of "only" is brought in. Ex.: *Iisá* (only one, alone, etc.); *dadalawá* (two only, only two), etc. For greater emphasis upon the idea of limitation the number may be repeated with the initial syllable reduplicated. Ex.: *Iisáísá* (one only); *dadaladalawá* (only two). The adverb *lamang* (only) may also be

used for this same idea, the adverb following the cardinal affected. Ex.: *Isá lámang* (only one); *dalawá lámang* (only two), etc. It will be observed that the first two syllables only of polysyllabic numerals like *dalawá* are repeated, following the general rule in Tagalog.

The question "How many?" is expressed in Tagalog by *ilán?*

Tagalog has no abstracts like "a dozen," "a score," etc., these phrases requiring roundabout means of expression. "A dozen" may be translated by *isang kapisanan nang labing dalawá*, which literally means "a joining of twelve." The same is true of English abstracts like "monad," "decade," etc.

"More," with a cardinal following, is expressed by *labis* or *higit*, which precede the numeral and are united with it by *sa*, which expresses "than." Ex.: *Labis sa limá*, or *higit sa limá* (more than five). *Labis* is the more correct, as *higit* has an idea of excess in weight rather than in number. *Kulang* (less) is used in the same way.

The indeterminate numeral "some," "a few," is expressed in Tagalog by *ilán*. With the first syllable reduplicated or with *lámang* the idea of "only" is expressed; as, *ilán* or *ilán lámang* (only a few).

"Much," "many," and similar words are expressed by *marami* (from *dami*), and "a great many" may be translated by *maraming marami*. By making an abstract of *dami* and prefixing the definite article of common nouns is expressed "the most," "the majority," etc. Ex.: *Ang karamihan*.

For the meaning of the numerals, see the work by T. H. Pardo de Tavera, entitled "Consideraciones sobre el Origen del Nombre de los Números en Tagalog," published at Manila in 1889.

ORDINALS.

The ordinals, which are the numerals designating the place or position of the object in some particular series, have more of the character of adjectives than have the cardinals. They answer the question *Ikailán?* (In what order?) and are formed in a very simple manner in Tagalog for all numbers except "first," which is quite irregular, *ika* being prefixed to the cardinal. It should also be noted that the first syllable of *dalawá* (two) is omitted, as well as the initial letter of *tatló* (three) and *ápat* (four) when preceded by *ika*. "Twentieth," however, is formed with *ika* and the entire cardinal.

The ordinals up to "tenth" are:

The first.	<i>Ang naóna.</i>
The second.	<i>Ang ikalawá.</i>
The third.	<i>Ang ikatló.</i>
The fourth.	<i>Ang ikápat.</i>
The fifth.	<i>Ang ikalimá.</i>
The sixth.	<i>Ang ikánim</i> (initial letter dropped).
The seventh.	<i>Ang ikapitó.</i>
The eighth.	<i>Ang ikawaló.</i>
The ninth.	<i>Ang ikasiyam.</i>
The tenth.	<i>Ang ikapouó; ang ikasangpouó.</i>

In the southern provinces *ang ikapoló* is sometimes heard, due to Bicol and Visayan influence. *Poló* and *pol-to* is also to be found in the dialects spoken to the north of the Tagalog region, and this form may be found in the north, but should be regarded as extraneous to the language.

The following synopsis of the ordinals above "tenth" will give an accurate idea of their formation:

The eleventh.	<i>Ang ikalabing isá.</i>
The twenty-fifth.	<i>Ang ikadalawang pouó't limá.</i>
The thirtieth.	<i>Ang ikalong pouó.</i>
The fortieth.	<i>Ang ikápat na pouó.</i>
The forty-fifth.	<i>Ang ikápat na pouó't limá.</i>

The fiftieth.	<i>Ang ikalimang pouó.</i>
The sixtieth.	<i>Ang ikánim na pouó.</i>
The seventieth.	<i>Ang ikapitong pouó.</i>
The eightieth.	<i>Ang ikawalong pouó.</i>
The ninetieth.	<i>Ang ikasiyam na pouó.</i>
The one hundredth.	<i>Ang ikasangdán.</i>
The one thousandth.	<i>Ang ikasanglibo.</i>
The one ten-thousandth.	<i>Ang ikasanglaksá.</i>

Nouns following ordinals are tied to them according to the ending of the numeral. Ex.: *Ang ikalimang táuo* (the fifth person); *ang ikatlong árao* (the third day).

In Tagalog, contrary to what obtains in Spanish, the ordinals are used for all days of the month, and thus agreeing with English. Ex.: *Ikailán árao ngayón nang buang itó?* (What day of the month [is] this?); *ang ikadalawang pouó't pitó* (the twenty-seventh). *Anong árao kayá ngayón sa sanglingo?* (What day of the week is to-day?); *Ngayo'y viernes* (to-day is Friday). *Anong taón?* (What year?); *sanglibo, siyam na ráa't limá* (nineteen hundred and five). *Anong buan ngayón nang taón?* (What month is this?); *ang buan nang enero, pó* (the month of January, sir). *Anó ang panigalan mo?* (What is your name?); *Glicerio, pó* (Glicerio, sir). *Ang ikalawang panigalan* (The second name [surname]?); *Manalo, pó* (Manalo, sir). *Taga saán ka?* (Where are you from?); *Batangas, pó* (Batangas, sir). *Ilán ka nang taón?* (How old are you?); *Mayroón akong dalawang pouó't limá* (I am twenty-five years old). *Saán naroon ang presidente?* (Where is the presidente [mayor]?); *Nariyán sa ikalawang báhay* (There in the second house).

Fractions are expressed by the use of *ang* (the) if the numerator is one, the denominator being the ordinal desired, and *bahagi* (a part) following the denominator either expressed or understood. Numerals may replace *ang*. Ex.: *Ang ikalawang bahagi* (the second part); *ang ikápat* (the fourth), etc. Also *isang bahagi* (one part); *tatlong bahagi* (three parts). Where the numerator is greater than one it is placed in the nominative and the denominator in the genitive, the two being connected by *nang* and the phrase followed by *bahagi*. Ex.: *Tatló nang ápat na bahagi* (three-quarters); *dalawá nang tatlong bahagi* (two-thirds).

"Half" is expressed by *kalahati*, as *kalahating tinápay* (half a loaf of bread). The noun "a half" is expressed by *kahati*, meaning generally a half-salapi or 25 centavos.

It should be mentioned that *unauna* means "in the first place," and when made an abstract and preceded by the definite article of common nouns, as in the phrase *ang kaunaunahan*, means "the very first." In like manner, *huli* (last), when made an abstract in the same way, as *ang kahulihulihan* means "the very last."

ADVERBIAL NUMERALS.

Adverbial numerals, expressed in English by "once," "twice," etc., and answering the question *Nakailán?* (past tense) and *Makailán* (present and future tenses), "How often?", "How many times?" are formed like the ordinals except that *maka* is prefixed instead of *ika* to the cardinals. The word for "once" is wholly irregular. In some districts these adverbial numerals also express the idea of "fold," as "twofold," "threefold." As with the cardinals the sense of "only" may be imparted by reduplicating either the first syllable of the prefixed particle or following the adverbial numeral with *lamang*.

Once.	<i>Minsan</i> , var. <i>ninsan</i> (rare).	Nine times.	<i>Makasiyam.</i>
		Ten times.	<i>Makasangpouó.</i>
Twice.	<i>Makalawá.</i>	Fourteen times.	<i>Makalabing ápat.</i>

Thrice.	<i>Makatatlo.</i>	Twenty times.	<i>Makadalawang</i>
Four times.	<i>Makapat</i> , var. <i>ma-</i> <i>kaipat</i> (rare).		<i>pouo.</i>
Five times.	<i>Makalima.</i>	Twenty-five times.	<i>Makadalawang</i>
Six times.	<i>Makanim.</i>		<i>pouo't lima.</i>
Seven times.	<i>Makapito.</i>	One hundred times.	<i>Makasangdaan.</i>
Eight times.	<i>Makawalo.</i>	A thousand times.	<i>Makasanglibo;</i> <i>makalibo.</i>

Naturally, as in all languages, the restrictive form is not used for very high numbers.

Only once.	<i>Mimisan.</i>	Only three times.	<i>Mamakatatlo.</i>
Only twice.	<i>Mamakalawa.</i>		

In this connection it should be remembered that *kailán?* means "when?" used interrogatively.

DISTRIBUTIVE NUMERALS.

These numerals, expressed in English with "by" between the numerals, as "one by one," "two by two," etc., answer the question *Ilán ilán?* (How many at a time?) and are formed in Tagalog by the simple repetition of the cardinal if bisyllabic, or the first two syllables thereof if longer, no tie being used.

One by one.	<i>Isáisá.</i>
Two by two.	<i>Daladalawa.</i>
Three by three.	<i>Tatlóatló.</i>
Four by four.	<i>Apatápat.</i>
Five by five.	<i>Limálimá,</i>
Six by six.	<i>Animánim.</i>
Seven by seven.	<i>Pitópito.</i>
Eight by eight.	<i>Walówaló.</i>
Nine by nine.	<i>Siyamsiyam.</i>
Ten by ten.	<i>Sangposangpouo.</i>
Eleven by eleven.	<i>Labilabing isá.</i>
Twelve by twelve.	<i>Labilabing dalawa.</i>
Twenty by twenty.	<i>Daladalawang pouo.</i>
One hundred by one hundred.	<i>Sangdasangdaan.</i>
One thousand by one thousand.	<i>Sanglisanglibo.</i>

Nouns repeated in this manner acquire the idea of "every."

Every day; daily.	<i>Arao-arao.</i>
Weekly (also every Sunday).	<i>Lingo-lingo.</i>
Yearly; annually.	<i>Taon-taon.</i>
Hourly.	<i>Oras-oras</i> (from Sp., <i>hora</i>).

The Tagalog word for "every" is *tuwi*, which may also be used.

Distributives, answering the question *Tigilán?* (How many to each one?) are formed by prefixing the particle *tig* to the cardinals, the first syllable of the latter being reduplicated in those greater than "four". The first syllable is dropped from *dalawa* and the initial *t* from *tatló*.

One to each one.	<i>Tigisá.</i>	Six to each one.	<i>Tigaánim.</i>
Two to each one.	<i>Tigalawa.</i>	Seven to each one.	<i>Tigpipito.</i>
Three to each one.	<i>Tigatló.</i>	Eight to each one.	<i>Tigwawaló.</i>
Four to each one.	<i>Tigápat.</i>	Nine to each one.	<i>Tigsisiyam.</i>
Five to each one.	<i>Tigilimá.</i>	Ten to each one.	<i>Tigsasangpouo.</i>

These may be also translated by "one apiece," etc.

Tig prefixed to cardinals may also express the stamped, coined, or fixed value of money, stamps, etc. In this case the initial syllable of those numerals above four is not reduplicated. *Na* is now more generally used

than *tig* for this purpose. Ex.: *Seyong ticalawang centavos* (a two-cent stamp); *salaping tighimang pisos* (a five-peso bill or gold piece); *tigdalawang pouong pisos* (a twenty-peso bill or gold piece). It must be borne in mind that the Philippine peso is equal to a half dollar United States currency, and that it is the legal currency in the islands. Hence the old debates over "gold" and "mex." should be relegated to the past.

In the southern dialect *tig* is sometimes used to express the time at which something may be done or has been done, as in *tigaga* (to do something in the morning); *tighapon* (to do something in the afternoon).

The particle *man*, prefixed to nouns denoting money, weights, and measures, imparts the idea of "each," "apiece," etc. This particle causes euphonic changes with some initial letters of roots, as follows: *b* and *p* change to *m*, the final *n* dropping from the particle; initial *c* (*k*), and *q* drop out, modifying *n* to *ñg*; *s* and *t* drop out; *d* drops out in most cases; initial *m*, *n*, and *ñg* also drop out, and an initial vowel (*a*, *i*, *o*, and *u*) modifies the final *n* of the particle to *ñg*.

The former monetary system was founded upon the *salapí*, or half peso, nominally worth 25 cents at a gold basis, and now restored to that value. *Salapí* also means money in general. The *peso* of one hundred centavos is worth two *salapí*. In the old system the *salapí* was divided into 80 cuartos, and upon these the people reckoned their market and other minor transactions. As these values and terms will linger for some time to come, especially in districts where Tagalog only is spoken, the following examples will prove of use:

A peso each or apiece.	<i>Mamisos.</i>
A half peso each or apiece.	<i>Manalapi.</i>
A half (<i>salapí</i>) each or apiece.	<i>Mangahati</i> (from <i>kahati</i> , 25 centavos).
A real (12½ centavos) each, etc.	<i>Manikápat</i> (from <i>sikápat</i> , a contraction of <i>sa ikápat</i> , to the fourth of a <i>salapí</i>).
A half real (6¼ centavos) each, etc.	<i>Manikoló</i> (from <i>sikoló</i> , a contraction of <i>sa ikawaló</i> , to the eighth of a <i>salapí</i>).
A cuartillo (5 cuartos or \$0.03125, or ₱0.0625) each, etc.	<i>Manágalu</i> (from <i>alíu</i>).
A cuarto (\$0.00625, or ₱0.0125) each, etc.	<i>Manáualta</i> (from <i>cuálta</i> , a corruption of <i>cuarto</i>).

The only measure of weight incorporated into Tagalog appears to be the *táhil* (from the Chinese *tael*, which was a very uncertain standard). By treaty the *haikwan tael* or customs *tael* of China is now 3½ ounces avoirdupois. As a monetary unit the *haikwan tael* varies from 55 to 60 cents, but is only quoted in banking operations and is not used by Tagalogs.

The Philippine *táhil* may be regarded as slightly heavier than a troy ounce, weighing 509.75 grains, the troy and apothecaries' ounce weighing 480 grains, and the avoirdupois ounce 437½ grains.

One táhil each.	<i>Manáhil.</i>
One pound Spanish each.	<i>Manlibra</i> (1.0144 United States pounds).
One kilogram each.	<i>Manánilogramo</i> (2.2046 United States pounds).
One arroba (dry) each.	<i>Manágaroba</i> (25 libras or 25.36 United States pounds).
One "fardo" each.	<i>Mamardo</i> (33 Sp. or 33.475 United States pounds; used in weighing tobacco).
One quintal each.	<i>Manáqintal</i> (4 arrobas or 101.44 United States pounds).

Rice and grain is sold by the caván and its fractions, which are as follows:

One "apatán" each.	<i>Mañgapatán</i> (0.1981 of a pint, dry).
One "chupa" each.	<i>Mangatang</i> (4 <i>apatán</i> or 0.7925 of a pint).
One "ganta" each.	<i>Manalop</i> (8 <i>chupas</i> or 3.1701 United States quarts) (from <i>salop</i>).
One "caván" each.	<i>Mañgabán</i> (25 <i>gantas</i> or 19.81 gallons).

There are 8 gallons to the United States bushel. United States dry measure is slightly different from British imperial. To reduce United States to British divide same named measures by 1.031516, and to reduce British to United States multiply by same. For common purposes use 1.032, which is close enough. *Trautwine*.

A "caván" of rice weighs 133 "libros."

One "picul" each.	<i>Mamikul</i> (137.9 United States pounds). Two piculs constitute a "bale" of hemp, <i>abaká</i>).
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The metric system is now official in the Philippines, and its use is gradually spreading to all sections.

Among the native measures of length used with *man* are the following:

One inch each.	<i>Mananalì</i> (from <i>sangdalì</i> , which in turn is contracted from <i>sang</i> , "one," and <i>dalì</i> , "inch").
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The Spanish inch is 0.91 of an inch. *Dalirì* also means finger or digit, and the length of a Tagalog "inch" almost exactly corresponds to the "digit" of the early Hebrews, which was 0.912 of an inch.

One "span" each.	<i>Manangcal</i> (from <i>dangcal</i> , a "palm").
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The American "span" is 9 inches, while the Tagalog *dangcal* is one-fourth of a vara, hence 8.25 United States inches.

One "vara" each.	<i>Mamara</i> (from <i>vara</i> , a Spanish yard, equal to 33 United States inches, approximately, and actually 0.914117 of a yard).
One "brazá" each.	<i>Mandipá</i> (from <i>dipá</i> , a <i>brazá</i> , equal to 5 feet 5.8 inches United States, approximately 5½ feet).

To express the idea of "at such a price apiece" the former monetary units were used with *in* (*hin*) suffixed to the unit, of which the initial syllable was reduplicated. The article or object of which the price was to be denoted preceded the unit of value, the two words being linked with the appropriate tie, according to the ending of the first word. Ex.: *Pipisohin* (at a peso each), *librong sasalapiin* (books at a half peso each), *tinápáy na sisicapatín* (bread at a real a loaf), *tabacong aaliuhin* (cigars at a "cuartillo" apiece).

These terms will now only be found used with those people still unfamiliar with the new currency, but as these people speak only Tagalog as a rule they will naturally retain the old terms the longest.

The following dialogue fairly represents what may be said in making a purchase in the market:

- A. *Magkano bagá ang halaga nitó?* (What is the price of this?)
 B. *Isang piso, pó* (a peso, sir).
 A. *Mahal na totoó iyán* (that is too dear).
 B. *Hindí pó't mura* (no, sir; cheap).
 A. *Anong mura?* (How [is it] cheap?)
 B. *Kayó na'y tumauad* (you set a price, sir).

- A. *Tatlong pesetas ang ibibigay ko* (I will give 3 pesetas [60 centavos]).
 B. *Hindi pong mangyayari; ápat na pesetas, pó* (I can not do it; 4 pesetas, sir).
 A. *Mabuti* (very well [offers a peso]).
 B. *Walá akong suklá, pó* (I have no change, sir).
 A. *Dalá mo nga sa aming báhay, doón babayaran kitá* (bring it [them] to our house, we will pay [you] there).
 B. *Malayo yata?* (Is it far?)
 A. *Hindi, at doón lámang sa may cuartel* (no, it is there close to the barracks [quarters]).

It should be borne in mind that "magkakano" is used when pricing objects of which a part only is desired, such as eggs, bananas, etc. "Magkano" indicates that the entire quantity is priced.

The verbalized forms of the numerals will be given under the respective particles, as too lengthy explanations would be required in this place.

SECTION SIX.

THE ADVERB.

By the name of adverb is distinguished that class of words used to modify the sense of a verb, adjective, participle, or other adverb, and usually placed near what is modified, as he writes *well*, I *readily* admit, you speak *correctly*, *very* cold, *naturally* brave, *very generally* acknowledged, much more *clearly*. (All but one of the foregoing are from the Century Dictionary.)

Adverbs may be classified, according to the same authority, as follows: (1) Adverbs of place and motion, as *here*, *there*, *up*, *out*, etc. (2) Of time and succession, as *now*, *then*, *often*, *ever*, etc. (3) Of manner and quality, as *so*, *thus*, *well*, *truly*, *faithfully*, etc. (4) Of measure and degree, as *much*, *more*, *very*, *enough*, etc. (5) Of modality, as *surely*, *not*, *perhaps*, *therefore*, etc.

According to Earle, one of the most distinguished authorities on English, there are three kinds of adverbs, the flat, flexional, and phrasal.

(1) The flat adverb, which is a noun or adjective used in an adverbial position, is not considered as correct in books and papers, but is to be heard daily in conversation, as in *walk fast*, *walk slow*, *speak loud*, *speak low*, etc. In German, this form of the adverb is also literary, as *ein ganz schönes Haus* (a wholly beautiful house); *er schreibt gut* (he writes well [lit., good]). Adjectives of certain classes may be used this way in Tagalog, and especially those of manner or degree, such as *magaling* (well); *masamá* (badly); *madali* (quickly, briefly), etc., which are also adjectives. There are also flat adjectives by signification, which are explained under the section to which they belong by meaning.

(2) The flexional adverb, which is that distinguished by a termination in English and allied languages like *ward*, *ling*, *long*, *meal*, and *ly*, as in *backward*, *darkling*, *headlong*, *piecemeal*, and the great number in *ly*, such as *quickly*, *quietly*, *rapidly*, etc. Tagalog has no particle which thus marks out an adverb from other parts of speech.

(3) The phrasal adverb, which is also called an adverbial phrase, is greatly used in English, and is to be found in abundance in Tagalog. Among English examples may be cited *at best*, *at length*, *by all means*, *for good and all*, *on every side*, etc.

There are also both in English and Tagalog what may be styled the adverbial pronouns, such as *yes* and *no*, together with the negatives *not*, *nor*, and *neither*.

Unlike English adverbs nearly every Tagalog adverb may be made into a verb if the proper particle is used, and the border between adverbs and prepositions is very indefinite in some cases and must be determined by the aid of the context.

As the form and composition of a word is subordinate to its meaning, the Tagalog adverbs hereafter considered will be classified according to meaning, irrespective of form.

I. Adverbs of place and motion which answer the question *sáan?* "where?" are usually expressed in Tagalog by *sa* followed by a root. This root sometimes has the expulsive particle *i* prefixed.

Where.	<i>Sáan.</i>
Where?	<i>Sáan?</i>
Where indeed?	<i>Sáan nga.</i>
Anywhere, wherever, somewhere.	<i>Sáan man.</i>
Everywhere.	<i>Sáansáan man.</i> <i>Sáan</i> reduplicated.
Nowhere.	<i>Sáan ma'y walá.</i>
From all parts, may also mean to or in all parts.	<i>Sa sáan man.</i>
Where are you from?	<i>Taga sáan ka?</i> <i>Siyá</i> "he" and <i>silá</i> "they" may be used in place of <i>ka</i> .

Sáan may be verbalized with *um* inserted, forming *sumáan* (to be somewhere permanently), and also with *ma* (*na*), in the latter case taking the idea of to be somewhere either temporarily or permanently, as the case may be. Ex.: *Nasáan ang mababao na ilog?* (Where is the ford of the river?); *Masáan siyá bagá?* (Where will he be?).

Sáan may be further verbalized by *pa*, in which case "to go" is inherent in the meaning. Ex.: *Napasáan siyá?* (Where did he go?); *Napasasáan siyá?* (Where is he going?); *Pasasáan siyá?* (Where will he go?).

Sáan has been corrupted to *háan* in some districts, owing to Bicol and Visayan influence, the former using *haen* and the latter *hain*.

Sáan has an entirely different meaning with *pa* following or even alone in some cases, expressing a negative idea similar to "not yet," etc. In Ilocano *sáan* is also the negative participle "no."

Sáan pa? also means "where then?" in rather a sarcastic manner. With *dí* added to *sáan pa* an affirmative interrogative meaning is expressed, as *Sáan pa dí totoo?* (How can it not be true?).

It must also be noted that in Manila and places where Spanish is largely spoken that some particles are used in a different manner than is the custom in rural districts. Thus, "Where are you going?" is expressed in the country by *sáan ka paroroon*, but in Manila by *sáan ka paparoon*. Other expressions of like nature are *Sáan ang paroroonan mo?* in which the definite is used, and *sáan ka nagmulá?* (Where did you start from?). Another similar question is *Sáan ka nanagagaling?* (Where are you coming from?). The answer is generally given with *sa* in the sense of from: *Sa Malabón* (from Malabón); *sa Imus* (from Imus); *sa bahay ko* (from my house), etc.

There are four simple adverbs of place, which have heretofore been explained at length, and here only some idiomatic uses will be set forth. These adverbs are *dini*, *dító*, *diyón*, and *dóon*.

Dini, meaning "here" (toward the speaker), is verbalized by *um*, in the sense of taking a place near the speaker, etc. Ex.: *Dumini ka* (take your place here); *dungmadini akó* (I am taking my place here); *dungmini akó* (I took my place here); *dirini akó* (I will take my place here).

With *mag* (*nag*) it is verbalized in the transitive sense, requiring an object. Ex.: *Magrini ka niyang tinipay* (put some bread here by me).

With *pa* the idea of motion toward the speaker is expressed. Ex.: *Parini ka* (come here toward me). This last form may be further compounded with the particle *pa*, definite, corresponding to *magpa*, indefinite, to express the idea of commanding, requesting, etc. Ex.: *Paparinihin mo si Carlos* (tell Carlos to come over here). "Over there" is expressed by *sa rini*.

Dító, meaning "here" (equally close to both speaker and person addressed), is verbalized in the same way as *dini*. Ex.: *Dumitó ka* (take your place here); *paritó ka* (come here); *paparitohin mo si Carlos* (tell Carlos to come here); *Pinaparitó mo siyá?* (Did you tell him to come here?). The four adverbs under discussion admit the definites of *i* and *an*. That in *i* is compounded with *ka*, forming *ika*, *ikina*; and *in* may be used when united

with *pa*, the definite of *magpa*, as may be seen in the last two examples. The future is *Papariritoñ mo siyá?* (Will you tell him to come here?) and the present *Pinapariritoñ mo siyá?* (Are you telling him to come here?). Reason or cause is expressed by *ika, ikina* prefixed to the adverb as a rule, although "why?" can also be expressed by *ano?* as in *Anó ka rito?* (Why are you here?). The more idiomatic way, however, is with *ikina*, as *Anó ang ikina-parito mo?* (What was the reason you came here?). *Han* is used if the idea of place is to be made emphatic, as *Sino bagá ang pinaritoñan mo?* (Who did you come here to see?). "Time" is generally expressed by *panahón*, which also means "weather," as *Anó't di ka naparito sa kapanahon?* (Why didn't you come here in time?). "What" is expressed by *anó*, as *Nagaanó ka dito?* (What is your business here?); *Magaanó siyá dito?* (What is he going to do here?); *Anhín bagá?* (What of that?) or (What is there to do?); *Inaanó ka?* (What is being done to you?); *Inanó ka?* (What was done to you?); *Hindi ka maananó* (nothing can be done to you). *Dumitá*, with the particle *magka* and its variations, signifies "to come here for a particular reason or cause." Ex.: *Ay at nagkadumitá ka?* (For what particular reason did you come here?); *Ang ipinagkakadumitá ko'y si Cabesang Tomás* (the "cabeza" Tomás is particularly responsible for my being here).

The first of these two sentences is indefinite, grammatically speaking, and the last definite. For their grammatical construction see the particle *magka*, which is used with this signification with all four of the simple adverbs of place under discussion. For a tabular conjugation of *dito* see the tables of verbs. To express simply the time or reason for "coming here," *i* with *pa* may also be used, although *ikina* is more correct. Ex.: *Anó ang ipinaritá mo?* (Why did you come here?). The indefinite is more usual with *kailán*, "when." Ex.: *Kailán ka naparito?* (When did you come here?); *Kahapon* (yesterday).

Digán, "there" (near at hand), has the same construction as the foregoing adverbs. Ex.: *Magdiyán ka nang tubig* (put some water over there).

Dóon, there, yonder, is perhaps more commonly used in its various modifications than the other three simple adverbs of place. It may be verbalized with *um, pa, puma*, and *magka* as they are, with the same effect upon the root. *Pa* and *magka* modify the *d* to *r*.

Ex.: *Dumóon ka* (station yourself there). *Paróon ka* (go there). *Paparóonin mo si Carlos* (tell Carlos to go there). *Pinaparóon mo siyá?* (Did you tell him to go there?) *Sáan ka paroróon?* (Where are you going?) Some localities, notably Manila, repeat the particle *pa* with the present and future of the adverbs of place; but this is irregular and incorrect. It is unknown to the early writers. *Aling bayan ang paroroonan mo?* (What town are you going to? Lit. "Which town will be your going place?") *Anó ang ikinaparoróon mo sa Maynilá?* (Why are you going to Manila? Lit. "What the cause of going there your to Manila?") *Ay at magkadumóon ka?* (For what particular reason are you going there?) *Ang ikinaparoróon ko'y dalawin ang áking kapatid na babaye* (I am going there to visit my sister).

Magka prefixed to *dóon* alone means "to have."

Ex.: *Kung magkaróon saná akó nang maraming pilak, ay hindi akó magkakaganitá* (If I had plenty of money, I would not be in this fix). *Ang pinagkakaroonan niyá ang Bulacán* (He has considerable property in Bulacán). *Ang ipinagkakaróon niyá ang pamana sa kaniyá nang ina niyá*. (He [she] has plenty on account of the inheritance to him [her] from his [her] mother.)

The foregoing illustrates the indefinite idea of the third singular personal pronoun, which may mean either "he" or "she." In English this is confined to the plural, "they" indicating either sex, as Tagalog *silá*, while Spanish distinguishes by *ellos*, "ellas." *Man* gives the idea with *dóon*, "to be there," "to have there," *magka* indicating really "to have plenty." Ex.: *Bigyán mo silá nang mandóon* (take one of those over there), *isang mandóon* (*sangdóon*) (one out of many things over there); *sandóng lami-tung suká* (a small bottle of vinegar); *isang madoróon* (a person who has

plenty). The word *may* prefixed to *dóon* forms the well-known and much-used indefinite *mayróon*, to have. Ex.: *Mayróon kang bagá nang tinápáy?* (Have you any bread?) *Mayróon kang paroroonan?* (Do you have to go there?) *Oó nga, mayróon akong paroroonan* (Yes, indeed, I have to go there?). *Mayróon ka nang ilang taón?* (How old are you? Lit. Have you of how many years?) *Mayróon akong dalawang pouó* (I am twenty; lit. Have I twenty.) With some suffixed particles *dóon* is modified as follows: *Dóon din* (in the same place there); *dóon sa ibá*; *dóon dao* (in another place); *sa dóon* (over there); *sa dóon man* (anywhere over there).

Many phrasal adverbs are made by the particle *sa* which means among other things *at* and *in* when placed before a root. Among the most important phrasal adverbs of place with *sa* are:

In front; facing.	<i>Sa tapat; tapat sa.</i> Ex.: <i>Ilong báhay ay tapat sa silaingan</i> (this house faces the east). <i>Tapat</i> has also the idea of setting out in rows, regular order, etc., such as trees, plants, etc.
In the presence of; before; opposite;	<i>Sa harap.</i> <i>Sa harap nang capitán</i> (before the captain).
to the front.	
Behind; back of.	<i>Sa likod.</i> Ex.: <i>Ang mañgá báhay sa likod nang cuartel</i> (the houses back of the barracks). <i>Ang likod</i> (the back).
Joined to.	<i>Sa piling.</i>
At the edge or side of.	<i>Sa tabi</i> ; synonym <i>sa siping</i> .
On the other side of; beyond.	<i>Sa kabilá.</i> With <i>mag</i> the idea of "both" is brought in. Ex.: <i>Sa magkabilá</i> (on both sides); and by the reduplication of the first two syllables of the root the idea of "all" is expressed. Ex.: <i>Sa magkabilá</i> (on all sides). <i>Naparoón silá sa kabilá nang ilog</i> (they went over there beyond the river). <i>Sa magkabilá nang katauan</i> (on both sides of the body). <i>Kabilá</i> has also the idea of "partly" and is used idiomatically when speaking of rice. Ex.: <i>Ilong kanin ay kabilán</i> (this rice is but half cooked). In speaking of anything else, with the same idea in mind, the usage is quite different. Ex.: <i>Ilong sisiu ang kabilá'y lutò't ang kabilá'y hindi</i> (this chicken is partly cook and partly not).
Outside.	<i>Sa labás.</i>
Inside; within.	<i>Sa loob.</i> This phrase is much used to express the idea of <i>the heart</i> , speaking in a moral sense. Ex.: <i>Sa tanang loob</i> (whole-heartedly; with all the heart).
Above; up.	<i>Sa itaas</i> (from <i>táas</i> and expulsive particle <i>i</i>).
Below; down.	<i>Sa ibabá</i> (from <i>babá</i> , idea of low, humble, with expulsive particle <i>i</i>). This word should not be confused with the following.

Upon; on; above.	<i>Sa ibabao</i> (from <i>babao</i> and <i>i</i>). Ex.: <i>Sa ibabao nang bundok</i> (upon the mountain [mountains]). <i>Babao</i> , with accent upon the last syllable, means <i>past</i> , as <i>babao sa hating gab-i</i> (past or after midnight). It also means "near" in some places. Ex.: <i>Babao bagá ang bayan sa atin?</i> (Are we perchance near the town?) <i>Malápit</i> is now the ordinary word used for "near."
Under; beneath; at the bottom of.	<i>Sa ilálm</i> (from <i>lálím</i> , root of idea of depth and expulsive particle <i>i</i>).
Halfway (between two points).	<i>Sa gitná</i> . Ex.: <i>Nasagitná tayo sa paglakad</i> (we are halfway in the march [trip or journey]).
In the middle.	<i>Sa pagitan</i> (from <i>gitná</i>). <i>Sa pagitan nang lansaŕyan</i> (in the middle of the street). Also means "term." Ex.: <i>Walong buan ang pagitan</i> (a term [period] of eight months).
Around; about; close to.	<i>Sa may</i> . Ex.: <i>Sa may cuartel</i> (close to the barracks).
As far as; up to.	<i>Hangán</i> . Ex.: <i>Sáan ang tuŕgo mo?</i> (Where is your trip to?) <i>Hangán Maynilà</i> . <i>Hangán ditó</i> (up to here). Also has the meaning of "until." Ex.: <i>Hangán búkas</i> (until to-morrow).
To the right.	<i>Sa kanan</i> .
To the left.	<i>Sa kaliwá</i> .
Forward.	<i>Pahárap</i> .
Backward.	<i>Patalikod</i> .
At home; in, to, or from the house.	<i>Sa báhay</i> .
In, to, or from town.	<i>Sa bayan</i> .
In, to, or from the country.	<i>Sa búkid</i> .
In, to, or from the mountains.	<i>Sa bundok</i> .

These adverbial phrases can be indefinitely increased by the use of *sa* with the proper root.

Toward.	<i>Dako</i> . Ex.: <i>Dako sáan ang tuŕgo ni Juan?</i> (Toward where is John's trip?) <i>Dakong Maynilà</i> (toward Manila). <i>Dako sáan ang tuŕgo mo?</i> (Toward where is your trip?) <i>Dakong bayan ko'y ang tuŕgo ko</i> (my trip is toward my town). <i>Taga sáan ka?</i> (Where are you from?) <i>Bosoboso, pó</i> (Bosoboso, sir). <i>Dakong kanan</i> (toward the right). <i>Dakong kaliwá</i> (toward the left).
Approaching.	<i>Dápit</i> . Ex.: <i>Dápit Maynilà</i> (approaching Manila). <i>Dápit ibabá</i> (approaching the lower country). <i>Dápit sa iyó</i> (approaching you). <i>Dápit</i> has also an idea of "beyond," "on the other side of."

II. Adverbs of time and succession, which generally answer the question *kailán?* (when?), are quite numerous in Tagalog, showing that the conception of time was well developed for a primitive people, only the hour and its subdivisions being unknown to the language, except as de-

rived from Spanish. However, the day was quite minutely subdivided according to the position or absence of the sun, and while now generally out of use these terms are also given.

When?

Kailán? Ex.: *Kailán silá naparitó?* (When did they come here?)
Kailán man (always). With negative, translated by *never*. Ex.: *Kailán man—hindi—* (always not or never). *Kailán man siyá'y hindi ungminum nang capé* (he [she] never drinks coffee). *Kailán pa man* (no more), also *kaikailan ma'y hindi*. *Di mamakailán* (many times).

When (used relatively).

(1) *Kun*. Commonly used only with present and future tenses, but may be used with past indefinite if action is represented as customary. Ex.: *Kun darating ang kapitán, alamin mo akó* (when the captain comes, let me know [future]). *Kun akó'y naroroon sa Maynilá napasasaluneta akong malimit* (when I was in Manila I often went to the Luneta [past time with customary action]). *Kun tuwi* (whenever). *Kung minsan* (sometimes). *Kun* is also used as a preposition, "if". See under "if".

(2) *Nang*. Used with both definite and indefinite past tenses. Ex.: *Nang silá'y dinálaoniyá kagabi, walá ritó silá*, (when he came to visit them last night, they were not here). *Nang dumating siyá nakakain na akó* (when he came I was through eating).

(3) *Noón, niyón, niyáon*. These words mean really "in those days," "at that time," etc. Ex.: *Noón isang árao ay nangyari ang pagbabaká sa Imus* (on that day the fight at Imus took place). *Noón, naritó pa sa Maynilá ang mangá Castila* (while the Spaniards were yet here in Manila). Perhaps "then" in some cases would be the best translation.

Then.

Dóon. Ex.: *Kun kumain ka, dóon masalaman mo, kun anó ang kanin* (when you eat then you will know what you are to have). With *pa* following *dóon* has an idiomatic use. Ex.: *Batà pa'y gumagawá nang ganitó, dóon pa kun lumaki?* (A boy yet, and doing so, what will he be then when grown up?)

Always; constantly (sometimes "whenever").

Tuwi. Ex.: *Tuwing tuwi (tuwi nang tuwi) mayroon kang gawá* (you have something to do always). *Tuwing sumúlat ka—* (whenever you

	write—). As adjective <i>tuwi</i> means "every." Ex.: <i>tuwing arao</i> (every day). In some cases it means "as long as." Ex.: <i>Tuwing di mapouñ ang pagkatao</i> (as long as manhood is not extinct).
	Among other expressions may be mentioned <i>walang humpay</i> , without end; <i>walang likat</i> , without fail; <i>walang tahanan</i> , without stop, incessantly; <i>walang togot</i> , without rest. There are two expressions used for "eternally," formed with the prefix <i>magpa</i> to a root which is followed by <i>man saan</i> . Ex.: <i>Magpatuloy man saan</i> ; and <i>magparating</i> (dating) <i>man saan</i> . Another phrase is <i>magpakailan man</i> , or <i>magpasakailan man</i> , both of which signify always.
Never.	<i>Kailan man</i> — <i>hindi</i> .
Sometimes.	<i>Kung minsan</i> . <i>Maminsanmins</i> , (from time to time; now and then). <i>Misandouá</i> (rarely). Ex.: <i>Misandoua lámang ang pagparitò mo</i> (your coming here is rare).
Seldom.	<i>Bihira</i> . Ex.: <i>Bihirang tungmatanngis itong batang itó</i> (this child seldom cries).
Often.	<i>Malimit</i> . Ex.: <i>Malimit akong sungmusulat</i> (I write often).
Since.	<i>Tambay</i> . Ex.: <i>Tambay kang nalis</i> (<i>ungmalis</i>) (since you left). <i>Mulá</i> . Ex.: <i>Mulá kahapon</i> (since yesterday). The particle <i>pagka</i> sometimes denotes "since," as in the phrase <i>pagkabatà ko</i> (since my childhood). "From" would be an equally correct translation.
Ago; since.	<i>Kamaka</i> (from <i>ka</i> and <i>maka</i>). <i>Kamakailang arao</i> (some days ago). Before a cardinal followed by <i>arao</i> , "day," <i>kamaka</i> indicates the number of days which have elapsed. Ex.: <i>Kamakalawá</i> (day before yesterday), lit., "two days ago;" <i>kamakalimang arao</i> (five days ago). <i>Ka</i> prefixed with <i>pa</i> following a root also indicates "since." Ex.: <i>Kahapon pa</i> (since yesterday). <i>Ka</i> alone indicates past time, with some roots. Ex.: <i>Kahapon</i> (yesterday), from <i>hapon</i> (afternoon). <i>Kagabi</i> (last night), from <i>ka</i> and <i>gabi</i> (night).
As soon as.	<i>Sa</i> , used adverbially, denotes immediate action, usually beginning a subordinate clause, which refers to a principal clause. Ex.: <i>Sa pagkamalay niya nang lindol siya'y tungmakbó sa labás</i> (as soon as he

- he felt the earthquake he ran outside. *Sa pagsabi niyá nitong manḡá wika ay namatay* (as soon as these words were said by him, he died). *Pag*, the definite of *mag*, sometimes indicates this idea. Ex.: *Pagsabi ko sa kanilá* (as soon as I told them). *Pagka* may also have the same meaning, as *pagkapagadral ko, magpapasal ko* (as soon as I have studied, I will go for a walk).
- Now. *Ngayón. Ngayón din* (right now). This is also expressed by *ngayón ngayón. Nagpaḡgayón or nagpa-kaḡgayón* (up to now). *Magpaḡgayón* (for the future). *Ngayong arao* (this day).
- Already. *Na.* This particle is in constant use, and is always placed last. Ex.: *Naparóon na siyá* (he has gone already). There are many other uses of *na* in Tagalog, which will be set forth as they occur in the examples.
- Yet. *Pa.* This particle, as an adverb, is, like *na*, always placed after the word modified. Ex.: *Isá pa* (one yet); *may rian pa?* (Is there anything there yet)? It is also used speaking ironically. Ex.: *Akó pa ang paroróon?* (Will I have to go there yet?). *Indi pa* (not yet).
- Before; withal; as it may be. *Bago.* Ex.: *Bago kang bumasa, walisan mo ang silid* (before you read, sweep the room).—L. *Bago pa* (a while ago). *Bago*, as an adverb of time, always precedes the verb it modifies.
- Before; a while ago. *Kaḡgina*, variation *kanina*. *Kaḡginang tanghali* (beforenoon); *kaḡginang umaga* (this morning a while ago). *Balanain mo yaong sinabi kangina* (go back to what you were talking about before). [Return to the thread of your story.] *Kaḡgikanina pa* (a little while ago, a short time ago). Ex.: *Kaḡgikanina naritó silá* (they were here a short time ago).
- Anciently. *Sa una. Sa una pang sa una* (very anciently). Ex.: *Sa unang arao* (in the days of old). *Muna*, which always follows its verb, means "first" either in time or place. Ex.: *Masok ka muna* (you enter first [polite expression]). *Bago kumain ka, manhinao ka muna* (before you eat, wash first [i. e., your hands]).—L. *Gawin mo muna* (do it first [def.]). *Hintay ka muna*

- (wait first [indef.]). *Muna*, used with a pronoun without a verb, comes first, and governs the nominative. Ex.: *Muna kayó* (you first); *muna ka na* (you ahead).
- Formerly; anciently. *Sa dati*.
 Afterwards. *Sakà*. Ex.: *Ginawá ang Pan̄ginón Dios ang langit, sakà ang lupa* (the Lord God made the Heavens, afterwards the earth). Bib. *Nataudá siyá* (she laughed); *at sakà?* (and afterwards?) L. *Sakar't sakà* (long afterwards). *Manakanakà* (after a long delay). *Nagsasakà-sakà* (one who is dilatory in his work or duties).
- Later; presently; by and by. *Mamayá*. Ex.: *Susulat akó mamayá* (I shall write by and by).—L. *Mamayang hapon* (later in the afternoon). *Mamayamayá* (one time or another, little by little). Ex.: *Itó'y minamayamayá ko* (I did this little by little). *Magmayá* (to do anything little by little). *Magpa* imparts the idea of waiting to this root and its combinations. Ex.: *Nagpapamayamayá akó* (I am going to wait a little while).
- At once; immediately. *Tambing*. This word is out of use in Manila. Ex.: *Kumain ka tambing* [indef.]; *tambiñgin mo kumain* [def.] (eat at once). *Tambiñgin mong kunin* (take it at once); *itam-bing mong ibigay* (give it at once).
- At once; immediately; suddenly; abruptly. *Agad*. Ex.: *Agarin mong garin* (do it at once). Commonly used in Manila.
- Instantly; at once. *Alipala*. Ex.: *Alipala nagalit siyá* (he became angry at once). Also means "one by one" in some places. Ex.: *Alipala't áking kunin* (I will take them one by one).
- Instantly; like a flash. *Kagiat*. Ex.: *Kagiat nagtagibulag siyá sa áking matá* (like a flash he disappeared from my view; he was out of sight instantly). *Tagibulag*, idea of disappearing or becoming invisible.
- Suddenly; in a moment. *Kaginsaginsa* (from *ginsa*, repetition of root and prefix *ka*). Variation *kahinsahinsa*. *Kaalamalam* sometimes means suddenly (from *alam* reduplicated, and prefix *ka*). *Karakaraka*.
- Offhand; suddenly. (Used with verbs of doing and speaking.)
 After beginning; upon starting, etc. *Kapag* —. Ex.: *Kapagkain ko* (after I commenced to eat). *Kapagpagáral ko* (after I began to study).—L. *Kapagdaka* (from the beginning), syn. *kapagkouán*.

After finishing; upon finishing.	<i>Kapagka</i> —. <i>Kapagkapagáral ko</i> (after I had finished studying).— L. <i>Kapagkaraka</i> (from the beginning; since time eternal).
Until; while.	<i>Hangán</i> . Ex.: <i>Hangán búkas</i> (until to-morrow). <i>Hangán nabubúhay siyá</i> (while he [she] is living). <i>Bagkás</i> also means “until”. <i>Sa mantala</i> . <i>Maaga</i> (from <i>aga</i> , morning). Ex.: <i>Maglipon kang maaga, kung dumátang ang árao, howag kang ngumapangápa</i> (get ready early, so when day breaks you will not be groping around looking for anything). <i>Ngapa</i> , root of “to look around in haste for something”.—T. P., 3.
While; in the meantime. Early; soon.	<i>Huli</i> . Ex.: <i>Nahuli siyá</i> (he was late). <i>Ang huling árao</i> (the last day). <i>Kahapon</i> . <i>Kahapon sa hapon</i> (yesterday afternoon). <i>Kagabi</i> . <i>Ngayón árao</i> . <i>Búkas</i> . <i>Búkas sa aga</i> (to-morrow morning).
Late; tardy.	<i>Tanghalì</i> (evidently from Malay, <i>tanga ari</i> , with the same meaning). Ex.: <i>Anong horas ang idinátang niyá?</i> (What time [hour] did he [she] come [arrive]?) <i>Ang idinátang niyá ang tanghalì</i> (he came [arrived] at midday [noon]). <i>Magpakatanghalì</i> (to wait until noon). <i>Ang ipinagpakatanghalì</i> (the cause of having been delayed until noon). <i>Mananghalì</i> (to work or eat at noon). <i>Ang pananghalian</i> (what done or eaten at noon). But <i>mananghalì</i> , with acute accent, means to travel at midday.
Yesterday.	<i>Búkas</i> . <i>Ang kabukasan</i> (the following day). <i>Walang bubukasin</i> (without care for the morrow). Ex.: <i>Búkas kung makalipas, salingo kung makalampas</i> (to-morrow when passed, on Sunday when gone).—T. P., 160. Really means “to-morrow and to-morrow and to-morrow,” Shak., when there is no reason to believe that it is intended to do anything. <i>Bukás</i> is the root of the verb “to open,” and is only distinguished by the accent.
Last night.	<i>Hating gabi</i> .
To-day,	
To-morrow.	
Midday; noon.	
To-morrow.	
Midnight.	
The ancient Tagalog divisions of the day were:	
Cry (crow) of the chicken.	<i>Tungmikim ang manuk</i> .
Commencing to be light.	<i>Magmamaring árao</i> .
Breaking of day.	<i>Bukang liwayway</i> .
Becoming morning now.	<i>Magunaga na</i> .

Morning now.	<i>Umaga na.</i>
Day now.	<i>Arao na.</i>
The sun is rising now.	<i>Sisilang na ang árao.</i>
Risen now.	<i>Sungmítang na.</i>
A little up now (the sun).	<i>Mallástáas na.</i>
About 9 a. m.	<i>Ipañgínitlog manuk</i> (lit., "egg laying of the hen").
About 10 a. m.	<i>Masasaolí na ang árao</i> (lit., "return now of the sun").
Midday; noon.	<i>Tanghañ.</i>
About half past 12.	<i>Bagong nakiling ang árao</i> (lit., "the sun inclines again").
About 1 p. m.	<i>Lampás na</i> (lit., "past now").
About 5 p. m.	<i>Hampasin tikin ang árao</i> (lit., "to be touched by the 'tiquin' or pole used by casco men").
About sunset.	<i>Kawitin palacol</i> (lit., "to be caught by an ax").
Sun is beginning to set.	<i>Bagong susuksuk ang árao.</i>
Set now.	<i>Lungmubug na.</i> Another expression is <i>lungmunod na</i> (lit., "drowned now").
Between daylight and dark.	<i>Masilim na.</i> Also <i>takip silim.</i>
Night now.	<i>Gabi na.</i>
Midnight.	<i>Kaboong gabi.</i> The usual word at present is <i>hating gabi.</i>

The following adverbs of time are also used in Tagalog:

Hourly.	<i>Oras-oras</i> (from Sp., <i>hora</i> , "hour").
Daily.	<i>Arao-árao.</i>
Weekly.	<i>Lingo-lingo</i> (from <i>lingo</i> , "week," which also means "Sunday," and is derived from Sp., <i>Domingo</i> , "Sunday").
Monthly.	<i>Buan-buan</i> (from <i>buan</i> , "month and moon").
Yearly.	<i>Taón-taón</i> (from <i>taón</i> , "year").
Continually.	<i>Parati.</i> Verbalized, this word has the idea of "perseverance," and in the phrase <i>magparating man sían</i> means "eternally." A synonym for <i>parati</i> , in the sense of "continually," is <i>palági.</i>
Some day.	<i>Balang árao.</i>

The particle *maka*, in addition to its meanings as a verbal particle, signifying power, ability, cause, etc., indicates completed verbal action with verbs of doing, saying, etc., translated by the word "after" with the verb. Ex.: *Makayari niló'y paróon ka* (after you do this, go there).

III. Adverbs of manner and quality, which generally answer the question *maano?* "how?" are numerous in Tagalog, many adverbs of manner being the corresponding adjectives used adverbially, especially those compounded with *ma*. Not all *ma* adjectives can, however, be so used, and neither can adjectives which are roots by themselves be used as adverbs. Thus adjectives like *marinong* (wise), *mabait* (prudent, etc.), *ulul* (crazy) are not used as adverbs in Tagalog.

How?	<i>Maano?</i> Ex.: <i>Maano kayó?</i> (How are you?) <i>Magaling</i> (well). <i>Maano ang amá ninyó?</i> (How is your father?)
So; thus; in this way.	<i>Ganitó</i> (from <i>ditó</i>).

So; thus; in that way.	<i>Ganiyán</i> (from <i>diyán</i>). <i>Gumaniyán</i> (to act in that manner).
So; thus; in that way.	<i>Ganóon</i> (from <i>doon</i>).
Like (requires genitive); thus.	<i>Gayón</i> (from <i>yaón</i>). <i>Gumayón</i> (to act in that way). Ex.: <i>Gayón ni Pedro si Juan</i> (Juan is like Pedro).
Like; as; so.	<i>Gaya</i> .
How large; how much in extent?	<i>Gaalin?</i> Ex.: <i>Gaalinkalayo?</i> (How far? [about]). <i>Isang horas, pó</i> (one hour, sir.)
<p><i>Ga</i> has been quite fully explained under the comparative of adjectives, to which the reader is referred. Among some examples may be quoted <i>ga bató ang lóob mo</i> (your heart is like stone), and <i>gaitohin mo</i> (make it like this).* "Both alike" is expressed by <i>kapouá</i>, as may be seen by the examples: <i>sauain mo kapouá silang dalawá</i> (prohibit them both alike); <i>ang kapouá mo táuo</i> (like you, a person [fig., your "neighbor"]); <i>akó wari kapouá mo, walang bait?</i> (Am I perhaps, like you, without judgment?)</p>	
Intentionally; purposely.	<i>Paksá</i> . Ex.: <i>Pinaksá nilá</i> (they did it intentionally). Syn., <i>sadiyá</i> . Another word is <i>tikis</i> . Ex.: <i>Tinikis nilá</i> (they did it purposely).
Voluntarily; willingly.	<i>Kusá</i> . Ex.: <i>Kinusá bagá niyáa?</i> (Did he [she] do it willingly?) <i>Kinusá niya</i> (He [she] did it willingly). With verbs <i>kusá</i> follows the same construction as to the particles as do the verbs. Ex.: <i>Kusáin mong tauagin siyá</i> (call him purposely, i. e., do not forget to call him). <i>Ikusá mong itapon itó</i> (throw this out purposely, i. e., you should have thrown this out yourself). <i>Pagkusaan mong bigyan si Juan</i> (give it to John voluntarily). <i>Kusá</i> is intensified by reduplication. Ex.: <i>Walá kang kusakusang gumawá nang anoman</i> (you do not do anything with the least willingness).
By force.	<i>Sa pilitan</i> (from <i>pilit</i>). Ex.: <i>Pilit na akó'y paráon</i> (I am going perforce).
Especially; only.	<i>Bukod</i> . Ex.: <i>Bukod siyang natáuag</i> (he was [has been] summoned especially). <i>Bukod ka sa lahat</i> (you are the only one among all). <i>Marami man ang ginó'y bukod mayaman si Capitan Luis</i> (there are many "principales," but the only rich one is Captain Luis). <i>Taṅgi</i> is sometimes used in this sense.
As well as, etc.	<i>Akbay</i> , var. <i>agbay</i> ; <i>agabay</i> ; <i>agapay</i> .
As well as; conjointly.	<i>Sabay</i> . Ex.: <i>Ang lalaki kasabay nang bayabe</i> (the man as well as the woman, or the male as well as the female).—L.
Hurriedly or more quickly (said to be applied only to whipping).	<i>Sinasandopiká</i> (from <i>sandopiká</i> , idea of punishing another).

Quickly; hastily.	<i>Biglá.</i> Ex.: <i>Namatay siyang biglá</i> (he died quickly).—L. Verbalized. Ex.: <i>Biglain mo ang tulol mo</i> (hasten [abbreviate] your account [or story]).
Except; besides.	<i>Libán.</i> Ex.: <i>Libán sa iyó, walang ibang makaparoróon</i> (except you, there is no other person who can go there). <i>Libán sa iyó ang muha, ay dili ko ibibigay</i> (except that you are to be the one taking it, I should not give it).
Except; excuse me; by permission.	<i>Tabí.</i> Ex.: <i>Tabí pó, akó'y daráan</i> (excuse me [for going before you, for leaving first, etc.].) This is the shout "cocheros" use, <i>Tabí!</i> It literally means thus: "Aside." <i>Tabí</i> is also used for a polite correction or contradiction: <i>Singtabí sa iyó, hindi gayón</i> (you will pardon me, but it is not just like that). <i>Tubihan,</i> refuse heap, rubbish heap, etc.
Hardly; scarcely.	<i>Bahagyd,</i> var. <i>bahagid.</i> Ex.: <i>Bahagid na makasiya</i> (it is hardly sufficient).—L. A synonym is <i>bulinyá.</i>
Scarcely; hardly.	<i>Bihirá.</i> Syn. <i>ara; dat-ha.</i> Ex.: <i>Datha kong inabutan</i> (I scarcely reached it). <i>Bihirá</i> also means "seldom." Ex., as "hardly:" <i>Binibihirá ko na ang nagsiparitó</i> (I think scarcely anyone has come here yet). <i>Bihirang di naparóon</i> (scarcely anyone was not there); i. e., nearly everyone was there). <i>Mahina pa siyá'y bihirang makalakad</i> (she [he] is weak yet, and can hardly walk [is hardly able to walk]). <i>Bihirá</i> is verbalized with <i>mag</i> and <i>magka.</i> Ex.: <i>Pagbihirain mo ang kanin</i> (change the food). <i>Nagkakabihirá silá nang pagdararmit</i> (they differ in their manner of dressing).
Nearly; almost.	<i>Hátos.</i> Ex.: <i>Hátos namatay siyá</i> (he [she] almost died).
Accordingly.	<i>Ayon.</i>
Agreeably.	<i>Alinsúnod</i> (from <i>súnod</i> , to follow, obey).
Inside out.	<i>Baliktað.</i> Ex.: <i>Baliktað ka niyán</i> (indef.); <i>baliktarin mo iyan</i> (turn that inside out).
Upside down; reversed.	<i>Touarik</i> (from <i>touad</i>). Syn. <i>touandik.</i> Ex.: <i>Touarik na bantá</i> (light-headed; injudicious).
Slowly; smoothly; noiselessly.	<i>Marahan</i> (from <i>dahan</i>). <i>Marahan dahan</i> or <i>dahan dahan</i> , very slowly. <i>Dumahan</i> , to go away slowly. <i>Magdahan</i> , to go slowly. <i>Magpakarahan</i> , to go very slowly. Ex.:

	<p><i>Magpakarahan kang lumákad</i> (go very slowly [indef.]). <i>Pakarahanin mo ang paghila</i> (throw it deliberately [def.]). <i>Mapakarahan,</i> to go very smoothly; slowly, etc. Ex.: <i>Napakarahan na</i> (it has slowed up already; it has quieted down already, etc.). There is also a definite with <i>an</i>. Ex.: <i>Dahaman mo iyang gawá mo</i> (do that work quietly, etc.). Met. adj. Ex.: <i>Marahan ang lóob niyá</i> (he has a magnanimous heart). <i>Inot inot,</i> very slowly; "little by little" is not much in use. <i>Louay louay,</i> little by little, is about equal to <i>whoa</i>, etc., and is used generally calling to animals.</p>
Well.	<p><i>Mabuti.</i> <i>Mabuting mabuti,</i> very well. Syn. <i>Maigi.</i></p>
Carefully; in an orderly manner.	<p><i>Mahúsay.</i> <i>Mahúsay na mahúsay,</i> very carefully; in a very orderly manner. Ex.: <i>Itó'y gawín niyong mahúsay</i> (do this carefully). <i>Balotín mong mahúsay</i> (wrap it up carefully). <i>Humúsay,</i> to put in order; to arrange; to disentangle. <i>Magpakahúsay,</i> to arrange well; to settle things with care. Adj.: "well kept," etc. Ex.: <i>Húsay na buhok</i> (well kept hair). <i>Ang hinúsay</i> (what disentangled or set in order). <i>Husay na úsap</i> (a careful conversation).</p>
Badly.	<p><i>Masamá.</i> <i>Masamang masamá,</i> very badly. Ex.: <i>Natúlogakong masamá kagabi</i> (I slept badly last night).</p>
Hard; roughly; vigorously.	<p><i>Malakás.</i> Ex.: <i>Houag mo akong lakasan nang pangungúsap</i> (do not talk to me so much in such a rough manner). <i>Kalalakás kang lumákad</i> (walk with vigor). <i>Itinolak niyá nang malakás ang bangká</i> (he pushed the banca [canoe] vigorously).</p>
Briefly; quickly.	<p><i>Madali,</i> var. <i>maralí.</i> Combined with both <i>um</i> and <i>mag</i>, an anomalous verb is formed, <i>magdumali</i>, to make haste, and in turn this is used with a noun to indicate time. Ex.: <i>Magdumaling árao</i> (a short while, or time). Examples as an adverb of <i>madali</i> are: <i>Gawín mong madali</i> (do it quickly); <i>sabi-hin mong madali</i> (tell it quickly).</p>
Strongly.	<p><i>Matibay.</i> Ex.: <i>Talian mong matibay</i> (tie it strongly). <i>Walang wunang tibay pagkasirá'y halinhan</i> (there is no repairing stronger than to replace what is destroyed).—T. P.,</p>

822. *Manibay*, to prop up; to support; to sustain. Ex.: *Iyang batong ang pinaninibayan nang bahay* (that stone is the prop of the house).
- Finely. *Magaling*. *Magaling na magaling*, very finely. Ex.: *Kungmain akong magaling* (I ate finely). *Ang nagagaling*, person improving (as from an illness). *Gumaling*, to grow better (as a sick person). *Maggaling*, to prepare. *Galingin*, what prepared. *Mangaling*, to improve greatly. *Makagaling*, to do good. Ex.: *Ang mangá gamot ay siyang ikinagagaling nang mangá may sakit* (medicines are what cause the sick to recover). *Magpagaling*, to prosper. *Magpakagaling*, to improve; reform, or correct one's self. Ex.: *Magpakagaling kayó nang mangá asal ninyó* (improve yourselves in manners). *Kagalingan*, goodness. *Ang pinagagaling*, thing bettered (present tense).
- Frequently; often; closely. *Malimit*. Ex.: *Malimit akong naliligò* (I bathe often). Also name of a close-woven basket made around Bosoboso, Rizal Province.
- Wisely. Not expressed by a single word, but by phrases, the adjective *marúnong*, wise, being expressed with the subject in the nominative, and the verb in the infinitive. Ex.: *Marúnong siyang umáral* (he teaches wisely), not *ungmaáral siyang marúnong*, which would be a proper construction if *marúnong* were an adverb.
- Swiftly. *Matulin*. *Tumulin*, to do anything swiftly. *Magtulin*, to go swiftly. *Ang ipagtulin*, the cause of going swiftly. Ex.: *Papagtulinin mo ang bangká* (make the banca [canoe] go swiftly). *Matuling tumakbó* to run swiftly). *Katulinan* [abst.]) swiftness).
- Judiciously; prudently. *Sa bait*.
- Customarily; commonly. *Sa ugali*, also with abstract, *sa kauligan*.
- Openly; publicly. *Sa háyag*.
- Secretly. *Sa lihim*. *Lihim na gawá*, a secret deed. *Ang gawang lihim ay nahaháyag din* (secret deeds are the very ones found out).—T. P., 515. *Ang lihim ay siyang háyag* (the hidden is what is discovered).—T. P., 414.
- Do you understand? *Hani?* var. “*haniá?*”

Differently.	<i>Ibá</i> . This word also means "other," "different," etc. In some phrases it has the idea of "better." Ex.: <i>Iba ang pogong huli na, sa suñgayan dadakpin pa</i> (better a quail already caught than a horned animal yet to be caught).—T. P., 443; i. e., "a bird in the hand is worth two in the bush."—Cervantes. The earliest form in English says, "better one byrde in hand than ten in the wood," Heywood, abt. 1565.—T. P., 442, is <i>ibá ang pogong huli na, sa huhulihin pa</i> (better the quail already caught than the one still to be caught). This is found in Greek: "He is a fool to let slip a bird in the hand for a bird in the bush."
Jointly.	<i>Sampung</i> . When followed by <i>nang</i> , <i>nitó</i> , <i>naman</i> , etc., the final <i>n</i> is dropped. Syn., <i>pati</i> .
Inasmuch.	<i>Gagawintí</i> (from <i>untí</i> , idea of a little). Ex.: <i>Munting túbig</i> (a little water). <i>Kawintí</i> , a little, as in speaking a language, etc.
Forthwith; instantly.	<i>Sa sandali</i> . Ex.: <i>Houag kang mabalam dóon, sumandalí man lamang</i> (do not delay there more than an instant). <i>Sa isang kisap matá</i> (in the twinkling of an eye).
Why not?	<i>Sáan pa dí?</i> var. <i>Su dí?</i> <i>Sáan pa dí gayón?</i> (Why not that way?)
Why?	<i>At anó?</i> <i>Ay anó?</i> (Who doubts it?) <i>At</i> or <i>ay</i> joined with certain particles means "why?" Ex.: <i>At dí?</i> (Why not?)
It would be better.	<i>Mahañga</i> . <i>Simahañga</i> (better). <i>Kahanğahanğa</i> (admirable).
If it were not.	<i>Kun danğan</i> . <i>Pakundanğan</i> (for the sake of).
Certainly.	<i>Tantó</i> . Verbalized <i>tantó</i> means to understand. Ex.: <i>Natatantó mo?</i> (Do you understand it?) <i>Dili ko pa natatantó</i> (I don't understand it yet).
Truly.	<i>Totóo mandin</i> . Also <i>totóo din</i> ; <i>totóo ñga</i> ; <i>totoong totóo</i> (very truly). <i>Totóo manding totóo</i> (very truly, indeed).
Certainly; indeed.	<i>ñga</i> , var. <i>ñganit</i> . Ex.: <i>Siyá ñga ang nagnakao</i> (he is certainly the thief).
Truly; really.	<i>Din</i> . (Changes to <i>rin</i> after some words.)

IV. Nearly all the adverbs of measure and degree have been fully explained under the comparative and superlative of the adjective. It may be noted here that the adverb is made superlative by the reduplication of the adverb, with the proper tie, in the same manner as the adjective. Many examples have been given on the foregoing pages. The only adverbs noted here will be *lamang*, "only;" *siyá na*; and *sukat na*, "enough."

V. Adverbs of modality, such as "surely," not, "perhaps," etc., have been treated under other adverbs or will be included with the adverbial pronouns and expressions of affirmation, negation, and doubt.

Affirmative adverbs are fairly numerous in Tagalog. The principal are:

Yes.	<i>Oo. Opó</i> (yes, sir [or madam]). <i>Oo n̄ga</i> and <i>óo n̄ganit</i> (yes, indeed). <i>Paóo</i> (to say yes). <i>Ang ipaóo</i> (what said). <i>Ang pinaoohan</i> (person to whom yes has been said).
Indeed; without doubt.	<i>Pala. Siyá pala</i> (it is he, indeed). This word is used in asserting when a thing is certain. Ex.: <i>Indi pala si Pedro ang nagnakao?</i> (Is Pedro the thief without doubt?) <i>Siyá pala</i> (he is, indeed). <i>Kapala pa</i> (it is clear). Ex.: <i>Kapala pa'y paroróon akó</i> (it is clear that I am going there). <i>Kapala pa'y di paroróon akó</i> (it is clear [of course] that I am not going there).
Also; likewise; as well. Should.	<i>Namán. Man</i> (even). <i>Disin.</i> Ex.: <i>Kun siyá'y susulat disin, ay paroróon sana akó</i> (if he should write, I would go there). <i>Sana.</i> Ex.: <i>Ibig ko sana'y sumulat, n̄guni't walá akong kapanahonan</i> (I would like to write, but I have no time). <i>Akó ang paróon sana, bago ikao'y naparitó</i> (I had to go there, before you came here).
Would; should; could (idea of compulsion).	

The principal negative adverbs are as follows:

No.	<i>Hindi.</i>
Not.	<i>Indi. Indi pa</i> (not yet). <i>Indi man; indirin</i> (neither; not either). <i>Indi na</i> (not now). <i>Indi lámang</i> (not only, solely). <i>Indi iyan</i> (not that). <i>Aayáo akó. A'</i> [pronounced abruptly] (I don't like it). <i>Kaayauan</i> [abst.] (dislike). <i>Ang inaayauan</i> (what disliked or refused).
I don't want to.	
Not.	<i>Di.</i> Ex.: <i>Di isa man; di man nauá</i> (in no way). <i>Di man; di pa</i> (not yet). <i>Di anhin?</i> (What matter?) <i>Di anhin dao na</i> (for it is said that —). <i>Di umano</i> (it is said). <i>Di ano pa?</i> (How can it be?) <i>Di n̄ga salamat</i> (may it be thus). <i>Itó'y di maigi</i> (this is not good). <i>Di sino</i> (to who else). Ex.: <i>Di sino ang daiñgan mo, kundi ang capitan?</i> (To who else should your complaint be made except the captain?)
Not.	<i>Dili, varia. diri. Mapadiri,</i> to say no. <i>Ang pinadiriian,</i> person to whom no is said (present tense). <i>Magpadiri,</i> to say "no" repeatedly. <i>Ang pinagdirian,</i> the person to

- whom "no" has been said many times (past tense). *Padili ka*, say no. *Dili rin*, no indeed. At the end of a sentence *dili* sometimes means "or not." Ex.: *Babáyad silá, dili?* (Will they pay or not?)
- No (forbidding). *Houag*. Ex.: *Houag na* (do not do it now [presupposes previous command]). *Houagi iyán* (leave that! drop that!) *Houagan mo iyán* (let that alone). *Houagan mong kunin* (do not take it). *Houagan mong itapon* (do not throw it out). *Houagan mong tingnan* (do not look at it). *Houag kang paróon* (do not go there). *Pahouagin mo iyang táno niyán* (tell that man not to do that). *Pahouagan mo iyán diyán sa batà* (forbid that to that child).

There are a few adverbs of doubt in Tagalog, as well as some phrases meaning the same. They are:

- Perhaps. *Bagá*.
Possibly. *Kayá*. *Kayá nga* (just because, just for that reason). Used with affirmative sentences. *Kayá nganit* (as soon as). *Kayá ngganí* (since). Used with negative sentences. *Makakayá*, to be able (in a physical sense). *Kayá* is also any hunting or fishing utensil or instrument.
- Why? For what reason? *Wari*. Ex.: *At akó wari paróon?* (Why do I have to go there?) With neg., *At di wari akó paróon?* (Why don't I have to go there?)
- Perhaps. *Upan*. It is never put last in a sentence.
- I don't know. *Auán*. Do not confuse with *adyao* (I don't want to).
- If it could be thus. *Nauá*. *Siyá nauá* (it may be this way). Used for "amen."

THE PREPOSITION.

The preposition, which serves to connect a noun to the sentence, in the same manner that the conjunction introduces or attaches sentences, is not as highly developed in Tagalog as in English, and for this reason the same preposition means what it would take several different ones to express in English. The principal Tagalog prepositions are:

- In; to; from; against; at; by; on; *Sa*. Ex.: (in) *Sa bayan* (in town);
per; between; with; of; among; *sa báhay* (in the house); (to) *sa ali ko* (to my aunt); *sa amain ko* (to my uncle); *sa amá ko* (to my father); *sa iná ko* (to my mother), these also mean "for" my aunt, etc.; *sa báhay* (to the house); *sa iyan báhay* (to that house); (from) *sa báhay* (from the house);

Without.

(against) *laban sa kaaway* (against the enemy); (at) *sa bahay* (at the house); (per) *talló sa sangdâ* (8 per cent); (between) *sa magaling atmasamâ* (between good and bad); (with) *sama sa kaniyang anak* (she is going with her child); (of, rare); (among, unusual); (for) *patungo ko sa America* (I am leaving for America); (across, rare). *Sa* is verbalized, the verbs thus formed being explained later.

Walâ. Ex.: *Walâ akong salapi* (I am without money). *Magwalâ*, to run away; to get rid of. *Mawalâ*, to lose; to miss. Ex.: *Nawalân akó nang lakás* (I lost the strength). *Makawalâ*, to be able to run away. Ex.: *Hindî makawalâ ngayón* (it is not possible to run away now). *Magpawalâ*, to pardon, forgive. *Walâ* with *in* also means to remit or cancel. Ex.: *Walín mo na ang utang ko sa iyó* (cancel the debt I owe you). *Magkawalâ*, to go apart, to break away. Ex.: *Papagkawalín mo kami* (let us quit [as partners]) (excl.). *Sinong walâ?* (Who is absent?) *Walâ ka kahalapon* (you were absent yesterday). *May ikinawawalâ ka nang balang na?* (Is there anything you lack?) *Walang walâ* (absolutely nothing). *Nawalâ sa kamay ko* (it escaped from my hand). *Mawalâ man isang anuang kalakian, houag ang isang sabitan* (better to lose a carabao bull than a moment of conversation).—T. P., 869. *Ibá ang may ay-ay sa walâ* (it is better to have a scarecrow than to be without one).—T. P., 866. *Nagmamayró'y walâ* (they pretend to have something, but are destitute).—T. P., 867. *Mapipilit ang marámot, ang walâ'y hindî* (the miser may be forced [to give something], but he who has nothing, no).—T. P., 868. *Walang masamang kaniyd, walang maigi sa ibá* (faultless what is his, good for nothing what is of another).—T. P., 870. *Walâ* also means "the open sea, a gulf," etc. *Magpawalâ* (to put to sea). Ex.: *Nagpawalâ ang Moro nang kaniyang samsamin* (the Moro put to sea with his booty).

Of — (and family or associates).

Kaná. *Ang bukid kaná ali ko* (the field of my aunt and her family). *Paka ná sa Juan kaná* (go to Juan and his family).

Of (genitive of <i>si</i>).	<i>Ni</i> . Ex.: <i>Ang niogan ni Luis</i> (Louis' cocoanut palm grove). <i>Ang báhay ni Tomas</i> (Thomas' house).
Of (genitive of <i>ang</i>).	<i>Nang</i> . Ex.: <i>Ang báhay nang amá ko</i> (my father's house).
To (dative, etc. of <i>si</i>).	<i>Kay</i> . Ex.: <i>Itong tungkód ay kay Juan</i> (this cane is John's [is to John]).
Against.	<i>Lában</i> ; <i>lában sa</i> . Ex.: <i>Ikao'y lában sa ákin</i> (you against me). <i>Isang hokbo lában namán sa ibá</i> (one army against another). <i>Maglában</i> (to resist or struggle against).
From.	<i>Báhat</i> . Ex.: <i>Sáan ha nagbáhat?</i> (Where did you come from?)
From.	<i>Mulá</i> . Ex.: <i>Mulá ngayón</i> (from now on). <i>Sa mulá</i> (from the beginning). Ex.: <i>Mulá sa lúnes hangán sa viernes</i> (from Monday until Friday). <i>Mulá sa Maynilá hangán sa Santa Mesa</i> (from Manila as far as Santa Mesa). <i>Magmulá</i> (to start; to commence).

THE CONJUNCTION.

Genuine conjunctions are rather scarce in Tagalog, but many other words may be used as a conjunction would be in English to join sentences together. The principal ones are:

And.	<i>At</i> . This loses the vowel in many cases, being pronounced with the word preceding as a final <i>t</i> , and in such cases is written <i>'t</i> . <i>Kasamá</i> (from <i>ka</i> and <i>samá</i>). <i>Hindi lámang—kundi bagkús</i> . <i>Houag lámang</i> . <i>Sabáy</i> . <i>Kayá</i> . <i>Dili</i> . Also <i>man</i> . <i>Magin—magin</i> . <i>O</i> (Sp.)
Together with.	
Not only—but.	
Unless.	
Even; as well as.	
Or.	
Or not.	
Either—or.	
Or.	

The foregoing are called binding conjunctions as to the first four and alterative conjunctions as to the last four. The following are called adverbative conjunctions. They are:

But.	<i>Nguni</i> ; <i>kundi</i> ; <i>datapoua</i> ; <i>subali</i> ; <i>alin-tana</i> . <i>Nguni</i> never begins a principal clause, but always a subordinate one, and generally in an answer. Ex.: <i>Ibig kosa nang kumain, nguni't hindi akó mangyayari</i> (I would like to eat, but I am not able to).—L. <i>'t</i> , from <i>at</i> , is almost invariably joined to <i>nguni</i> . <i>Kundi</i> is used for subordinate clauses, generally when the principal one has a negative meaning. Ex.: <i>Hindi lalaki, kundi babaye ang ibon</i> (the bird is not a male, but a female). <i>Datapoua</i> , which generally take <i>'t</i> , means "but" still stronger than
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- kundí*, denoting a sharper contrast, as between rich but miserable, etc. *Subali* means "but for," etc., as conditional. *Alintana*, which takes 't in beginning a clause, means "but for all that," etc. Verbalized the two foregoing words mean "to except." *Bago* is sometimes used in the sense of "but." Ex.: *Tanghalì na, bago'y walá pa siyá* (noon already, but he is absent yet).
- But rather. *Kundí bagkús*. These words may be used alone in this sense, and may also be joined together.
- Neither—nor. *Man — man. Man — manhíndi rin.* Ex.: *Walá kami bigás man, itlog man* (we have nothing, neither rice nor eggs).
- Although; though. *Bagamán.* Ex.: *Bagamán dukhá si Juan, sa puri nama'y mayáman siyá* (though Juan is poor, he is rich in a good name).
- Although (more formal than above). *Bistá't. Bistá't napopoot siyá sa akin, ay bibigyan din akó* (although he is angry at me, it will be given to me).
- Ever so much, although (giving a reason or making an excuse). *Mataymán.* Ex.: *Mataymán akóynaa kaibig paritó, ay di ko makayanan* (although I wished to come, I was not able to [I had no strength]).
- Although. *Kahít, var. kahimat, kahinyá, kahinyá man, kahít.* Ex.: *Kahima't di mayag silá, paroroon din akó,* (although they do not consent, I shall go there).
- Since; whereas. *Palibhasa* (from Sanskrit, *paribhāshā*, sentence, reprimand, etc.). It is followed by 'y in sentences. As an adverb it is equal to *kayá nga*; *kayá pala*, as well as to "since" and "whereas." As a noun it means "irony." *Magpalibhasa* (to speak ironically).
- No matter if; even if. *Sukdán.* Ex.: *Magpapakabusog muna siyá, sukdán siyá'y magkasakit* (he will gorge himself first, even if he makes himself sick).
- What; because —. *Mayapá, var. mayapá't*, little heard.
- But; yet. *Bago.* Ex.: *Silá'yang may sala, bago akó ang pinarusahan* (they are the ones at fault, but I am the one who has been punished).
- Some conjunctions may be styled "causative." The principal ones in Tagalog are:
- Why? *Bakin? var. bákit. Bákit di? (Why not?) Bákit* also means "as," "how," etc., in sentences. As a noun *bákit* means an old monkey with developed teeth. *Anó't?* also means "why?"
- Because (giving reason). *Sa pagka't.*

A fifth group of conjunctions is generally that called "conditional." The significations of the members of this group are self-explanatory.

If; rather.	<i>Kun.</i>
Unless.	<i>Kun diri lámang; kun dí lámang; liban na.</i>
As if it were.	<i>Kun sana sa.</i>
Were it not for.	<i>Kun dañgan; dañgan.</i>
Provided.	<i>Kun lámang; houag lámang.</i>
Lest.	<i>Baka, var. maká.</i>

The sixth and last group of conjunctions is that of the class called "conclusives" in some grammars and "illatives" in others. In Tagalog the principal ones of this class are:

That (relative).	<i>Nang.</i> Ex.: <i>Magpagamot ka, nang ikáo ay gumaling</i> (allow yourself to be treated, so that you may be better).—L.
That.	<i>Na.</i> Ex.: <i>Nagsabi siyá na akó'y natúlog</i> (he said that I was asleep).
Consequently; that is to say.	<i>Dí yata.</i>
Therefore (consequently).	<i>Sa makatouid</i> (lit. "in other words") Ex.: <i>Nakita ko silá kagab-í, sa makatouid hindi silá sungmakay</i> (I saw them last night, therefore they did not embark).
In order that.	<i>Upán.</i> It is never put last in a clause.
Inasmuch; in so far as.	<i>Yamang, var. yayamang; yayang; hayamang; hamang.</i> Ex.: <i>Mang-yayaring garín niyá yayaman siyá'y gobernador-general</i> (he is able to do it, inasmuch as he is governor-general).

THE EXCLAMATION.

The exclamation, or interjection, can hardly be regarded as a part of speech, compared with verbs, nouns, adjectives, etc., but for want of a better classification they may be treated here. They are generally self-explaining, and many seem to be roots used as imperatives of the verb. The most characteristic Tagalog interjections are:

Dear me! Alas!	<i>Abá!</i>
Ouch! Wow!	<i>Aroy! Aray!</i>
Oh how —! (Always follows.)	<i>Ayaá!</i> (mostly used by women).
Oh how —! (Always follows.)	<i>Bapáa.</i> May be used together, <i>bapáa</i> preceding. <i>Bapáa</i> is more in use by men.
Good! Fine!	<i>Buti ñga!</i>
Poor thing!	<i>Kaanáauá!</i>
Would that it may be so! Oh that —!	<i>Kahimanuari! Nauá! Maanó!</i>
Quick!	<i>Dalí!</i>
Be silent (to one)!	<i>Houag kang maginñgay!</i>
No talk! Silence!	<i>Houag kayong maginñgay!</i>
Lightning! (Oh, hell!)	<i>Lintik!</i>
My mother!	<i>Nakó! Nakú!</i> (Contraction from <i>iná ko.</i>)
What a pity!	<i>Sayang!</i>
Move on! Go ahead!	<i>Sulong!</i>

Look out! Aside! Take care!	<i>Tabí! Ilag!</i>
Stand back!	<i>Urong!</i>
Look! Behold! Here it is!	<i>Maná!</i>

Tagalog cursing is rather peculiar. It has evidently been derived from native sources and not from contact with the Spaniards. Among the most usual expressions are:

May a crocodile eat you!	<i>Kanin ka nang buaya!</i>
May the earthquake swallow you up!	<i>Lamunin ka nang lindol!</i>
May a snake bite you!	<i>Tukain ka nang ahas!</i>
May the lightning strike him!	<i>Tinamañ siyá nang lintik!</i>

SECTION SEVEN.

THE VERB.

I. "The verb is distinguished from all other words by marked characteristics and a peculiar organization."—Earle. The eminent philologist speaks thus of the English tongue, but his remarks apply equally to Tagalog. He further defines a verb as "the instrument by which the mind expresses its judgments," a definition which was first enunciated by the Danish philologist Madvig, in his Latin grammar (Copenhagen, 1841, 8th ed., 1889). Madvig calls a verb *udsagnsord*, literally "out-saying-word." Other characteristics of the verb have been noted and have given names to the class, such as the German *Zeitwort* (time-word), and Ewald's *Thatwort* (deed-word). But in Tagalog the line between nouns and verbs is much less than in English, where it is still less than in Latin, Greek, and other languages of southern Europe.

II. The simplest verbal form is the imperative, which consists of the root, followed by *ka* (thou) or *kayó* (you; ye). An adverb of time is sometimes added to the phrase for emphasis. Ex.: *Lákad ka na!* (walk on, now!) *Isip ka!* (Think!) *Aral ka!* (Teach!) *Dalá mo dóon* (take it there). *Dalá mo dító* (bring it here). As in English, many of the roots used as imperatives may be used as nouns also. *Aral*, as a noun, means "doctrine" or "teaching." Ex.: *Ang aral ni Monroe' y ang aral nang América ngayón* (the Monroe doctrine is now the doctrine of America).

III. By prefixing *ka* to the imperative, and reduplicating the first syllable of the root at the same time (sign of the present tense) the idea of quickness, intensity, care, etc., is imparted to the command. Ex.: *Kalalákad ka!* (Go quickly! [to one]). *Kalalákad kayó!* (Go quickly! [ye]). *Kaisip ka!* (Consider it well!) *Kadadalá mo dóon* (take it there carefully). As a general thing the agent takes the indefinite form, as will be seen by the examples, but the definite is used when necessary. *Ka* with the reduplicated first syllable of the root has a very different meaning with any other person than the second. With the first and third persons it has the idea of "time just past," when followed by *pa*, as will be seen by the following examples. Sometimes *pa* may be omitted. *Din* may also take the place of *pa*, as may also *lamang*. In English the time may be expressed by "has" or "had," according to the context. *Kararáting ko pa* (I have [had] just arrived). *Kararáting ni Gat Tomás* (Don Tomás has just arrived). *Ibig mong makakain sa ámin?* (Do you wish to eat with us?) *Salámat, ayáo akó't kákakain ko pa* (thanks, I do not care to, I have just eaten). *Kagagáling nang kapatid na babaye ko sa bayan* (my sister has just come from town). *Kahihigá ko din* (I had just lain down). *Kapapanaog ko din at hapapanhik lámang nilá* (I had just gone down and they had just gone up [i. e., the house ladder]). *Kapapások lámang niyá sa báhay* (he had just entered the house). *Kapapások din ngayón ni Esteban sa basahan* (Esteban [Stephen] has just entered the reading place [i. e., the master's place]). *Kasusulat ko* (I had just written it). *Katatapus ko* (I have just finished it). *Kalatagpi ko* (I had just mended it). *Kauutas na ko* (I had already finished

it). *Kaaalis lámang niyá* (he has just gone away). *Kaaalis pa nang áking amá* (my father has just gone away). *Kaaalis din ngayón nang capitán* (the captain just now left). With roots like *áral*, which have several distinct meanings according to the verbal particle prefixed, *ka* does not require the first syllable to be repeated. Ex.: *Kapañgáral din ngayón nang paré* (the priest has just finished preaching). In this case the prefix is reduplicated, *mañgáral* meaning "to preach." *Kapagalís din ni Benigno nang damit* (Benigno just took the clothes away). *Magalís* means "to take away."

IV. *Ka* has many other functions, which will be taken up later. It is a most important particle and should be carefully studied. It should be noted that the pronouns with the imperative are mostly in the nominative, while with the first and third persons they are in the genitive.

V. All such sentences are in the definite or so-called "passive," which is by far the most usual form in Tagalog, but which would look very strange many times if translated by the English passive.

VI. The foregoing form is also used to express opposites, the words being linked by *ay*. It may be expressed in English by "now, again," or "now, then." Ex.:

Now he sleeps, then he wakes.	<i>Katutúlog ay kagigising niyá.</i>
He comes in and goes out.	<i>Kapapások ay kalalabás niyá.</i>
He is coming and going.	<i>Karararáng ay kaaalis niyá.</i>
Sometimes he walks, then he rests a little.	<i>Katalákad ay kahihintóhintó niyá.</i>
Now she laughs and then she cries.	<i>Katatawa ay kaiiyak.</i>

VII. When a prefix changes the meaning of a word, it is retained in the imperative. Ex.: *Aral ka* (teach); *pagáral ka* (study); *pañgáral ka* (preach).

VIII. With the exception of the forms already cited, the verb is always accompanied by particles, which sometimes modify the root itself for euphonic reasons. Nearly every word in the language can be made a verb of some kind or another by the use of these particles, which are the striking peculiarity of the Malayo-Polynesian languages, but have been retained in the primitive tongues of the Philippines much more than in the Malay, Javanese, or other cognate dialects. There are some twenty of these verbalizing particles, of which seventeen are used as prefixes to roots, and three are the definite auxiliary particles *in*, *i*, and *an*. Of these particles, which are tabled at the end of the handbook, the most important are *in*, *i*, *an*, *um*, *mag*, and *ma*, the last three being indefinite particles. *Pag*, corresponding as a definite to *mag*, is also important. The mastery of these particles is the mastery not only of Tagalog, but of every other Philippine dialect, as well as a valuable aid in learning Malay or any similar tongue of the family.

IX. The root with any one of the indefinite particles prefixed may be translated as the infinitive, provided the particle is merely attached to give the meaning of the root so modified, but whenever a tense is expressed the particle or the root is modified, and sometimes both. Besides the imperative and infinitive, Tagalog has really but one other mode, the indicative, as the subjunctive, including those modifications known in various European languages as the optative, conditional, dubitative, potential, etc., is expressed by certain words corresponding to the English "could, should, would, may," etc.

X. Strictly speaking, there are but three tenses in Tagalog, the past, present, and future; but it is possible to render the imperfect, pluperfect, and future perfect tenses by means of auxiliary particles. The first three, however, are those in common use. The participle is also in use, corresponding literally to the English participle in some cases, and in others must be rendered by a phrase. The same remark may be made of the gerund in English, which is variously rendered in Tagalog. One tense is sometimes used for another, when the context clearly indicates the time of the event, as happens in English.

XI. As in English, Tagalog verbs may be transitive, requiring an object to complete the meaning; or intransitive, in which the meaning is complete within the verb. These do not always correspond in the two languages, and a Tagalog root may sometimes be intransitive with one prefix and transitive with another, which may reverse or modify the meaning.

XII. Within the tense the verb does not change for the person or number, and requires a noun or a pronoun to indicate the same.

XIII. The eminent Indo-Tibetan philologist Bryan H. Hodgson (1800–1894), in his *Monographs upon the Tribes of Northern Tibet*, reprinted in Part II, pages 73–76, of “The Languages, Literature, and Religion of Nepal and Tibet” (London, 1874), gives it as his opinion that the Gyarung dialect of Eastern Tibet has a very similar structure to that of Tagalog, quoting Leyden and W. von Humboldt (the latter at secondhand) in support of his views. Rockhill, the Tibetan scholar, now United States minister to China, who has a wide acquaintance with Tibetan, says that Gyarung is merely a variation of ordinary Tibetan, and this being the case there can be no possible affinity between the two languages. As Hodgson’s error has been given wide publicity by its incorporation as a footnote to the article by de Lacouperie upon Tibet in the *Encyclopedia Britannica*, it should be corrected as far as possible by any student of Tagalog.

XIV. As quoted and corrected by Hodgson, the remarks of Leyden, as taken from the *Researches of the Bengal Asiatic Society*, Vol. X, page 209, upon Tagalog are as follows: “Few languages present a greater appearance of originality than the Tagala. Though a multitude of its terms agree precisely with those of the languages just enumerated (western Polynesian), yet the simple terms are so metamorphosed by a variety of the most simple contrivances that it becomes impossible (difficult—B. H. H.) for a person who understands all the original words in a sentence to recognize them individually or to comprehend the meaning of the whole. The artifices which it employs are chiefly the prefixing or postfixing (or infixing—B. H. H.) to the simple vocables (roots) of certain particles (serviles), which are again (may be) combined with others, and the complete or partial repetition of terms in this reduplication may be again combined with other particles.”

XV. Hodgson notes upon the foregoing as follows: “I may add, with reference to the disputed primitiveness of Tagala, owing to its use of the ‘artifices’ above cited, that throughout the Himalaya and Tibet it is precisely the rudest or most primitive tongues that are distinguished by useless intricacies, such as the interminable pronouns, and all the perplexity caused by conjugation by means of them, with their duals and plurals, and inclusive and exclusive forms of the first person of both. * * * The more advanced tribes, whether of the continent or of the islands, have, generally speaking, long since cast away all or most of these ‘artifices.’” As has already been noted, the Tagalog pronouns do not modify the verbs, which have the same form within the tense for all persons and numbers. As compared to tongues like Fijian and other Melanesian dialects, Tagalog has made long strides toward becoming a vehicle of a much higher culture than it now enjoys.

XVI. W. von Humboldt says in his *Kawi Sprache*, Vol. II, page 347: “The construction of the Malayan verb (to speak of the entire linguistic stock) can be fully recognized from the Tagalog verb alone. The Malagasy and true Malay contain but fragments thereof, while the Polynesian languages have a more primitive scheme of the verb—fewer in forms. It therefore seems appropriate to present:

First, the Tagalog verb complete without any regard to the other languages;

Second, the Malagasy (verb), which has in itself very much of the same construction;

Third, to show what the Malay language in its discarding and grinding of grammatical forms has still retained; and

Fourth, to make a research as to how the simple but uncultivated Polynesian verbal construction stands in relation to the partially cultivated Tagalog.

THE DEFINITE.

I. As has been stated before, the definite form of the verb, which is really a verbal noun with tense-indicating particles, is more common than the indefinite form, which is more of a true verb in construction. One of the great difficulties to be overcome by speakers of non-Malayan tongues is the improper use of the definite and indefinite. It is as easy to begin right as wrong, and if attention is paid to the conditions existing, an idiomatic mastery of Tagalog may readily be required.

II. The true definite particles, *in* (*hin* after the final vowel with acute accent, and *nin* in a few cases for euphony), *i*, and *an* (*han* after a final vowel with acute accent), are used either alone or in combination when emphasis is to be placed upon the object or there is a special idea implied. These three particles are further combined with *pag*, the definite verbalizing particle corresponding to the indefinite *mag*; *i*, *in*, and *pag* many times commencing a definite verb with the combinations *ipag* and *ipinag*. The root begins after these combinations, subject to tense reduplications, as will be seen by the table at the end. The subject takes the genitive with the definite, the object taking the nominative case. Ex.: Root *gawá* (idea of making or doing). *Gumawá* (to make or do). *Anó ang gawá mo?* (What is your work?; i. e., What are you doing or making?). This is an indefinite question, with the verbal idea almost absent, the verb "to be" being understood. With an adverb of time, such as *kahapon* (yesterday), *ngayón* (now), or *búkas* (to-morrow) the verb could be "was," "is," or "will be." But the more usual form is with the definite particle *in* and the proper tense. *Anó ang ginawá mo?* (What did you do? [or make?]). For the past tense *in* is inserted with consonant roots between the initial consonant and the rest of the root. *Anó ang ginagawá mo ditó?* (What are you doing here?) As will be seen, the present tense is formed by the reduplication of the first syllable of the root, in which *in* is infix. *Anó ang gagawín mo?* (What are you going to do? [or make?]; what will you do?; what will you make?) The future of this verb is formed by reduplicating the first syllable of the root and suffixing *in*. *Anó ang gagawín nang amain mo niyang káhoy ná iyan?* (What is your uncle going to do with that lumber?) *Amain*, from *amá*, father, with *in* as a suffix, also means "step-father," as well as "uncle." *Káhoy* also means "tree." *Isang báhay ang gagawín niyá* (He is going to put up a house). The imperative is formed by suffixing *in* to the root. Ex.: *Itó'y gawín ninyong mahúsay* (Do this carefully [in an orderly manner]).

III. *In* is the principal definite particle in Tagalog, corresponding to the same particle in Ilocano and to *on* in Bicol and Visaya, the two last mentioned also using *in* in combination with other particles.

WHICH DEFINITE.

IV. While it is not so very hard to lay down fairly clear rules as to when the definite and indefinite should be used (the former laying stress upon the object and the latter upon the subject or the action), it is extremely difficult in some cases to say which one of the several definite particles should be. As a general rule, *in* signifies motion toward the agent, or something by which the agent obtains control of something; *i* indicates motion away from agent, or an action by which the agent loses control of something, and *an* generally has either the idea of place or of person connected with its use. *I* joined with *ka*, resulting in *ika*, and further combined with *in* to produce *ikina*, denotes cause, etc., with roots when joined to them, either alone or with verbalizing particles. For this reason the proper definite to be used in sentences having a definite object without other modifying circumstance is determined by the nature of the action, subject to some exceptions, mainly for euphonic reasons. Such words, however, as require

an, for example, in place of *in* are not numerous. *I* can not be replaced by *in* or *an*, and *an* only replaces *in* as a suffix, never as a prefix or infix. The following examples will show the different use of the same verb: Root, *panhik*. *Panhik ka!* (Go up! Come up!). *Panhikin mo akó sa hagdan* (come up [to me] by the ladder). *Ipanhik mo sa báhay itong maná saging* (Put these bananas up into the house). *Panhikan mo akó nitong maná saging* (Put these bananas up there for me). *Pumanhik* (to ascend). *Magpanhik* (to hoist, or put something upstairs [or up a ladder]). *Ang panhikin* (the person upstairs). *Ang ipagpanhik* (what hoisted or taken up). *Ang panhikan* (the ladder [stairs or place] ascended).

V. With sentences containing but one direct object which is directly connected with the action, the prevalence of cause, instrument, or time requires *i*, and place *an*. Ex.: *Ihánap ninyó akó isang cabayong mabuti* (look out for a good horse for me). *Ang bayan ang hahanapan mo nang cabayo mo* (You will have to look around town for your horse). With *in* a proper use would be: *Hanapin mo ang cabayong nawald* (Look for the horse which has disappeared). *Ang pinaghanapan ko ang corral nang cabayo, pó* (Where I did look for the horse was at the corral, sir). *Hinánap ko ang aking cabayo sa bayan ay nahánap ko* (I looked for my horse in town and found him). *Humánap*, (1, to look for) (2, to claim). *Manhánap* (to scout, to reconnoiter). *Ang panhanapin* (what scouted for). *Ang paghánap* (the act of seeking). *Ang paghanapan* (the place of seeking). *Ang panhanapan* (place scouted or reconnoitered over). *Ang hinánap* (what sought for [past tense]). *Ang hinahánap* (what is being sought for). *Ang hanapin* (what is to be sought or looked for). *Ang hanapan* (person from whom something is claimed or sought). *Ang ihánap* (the means for something to be looked for). *Ang ihinánap* (the means with which something was sought). The foregoing illustrate the ease with which verbal nouns can be formed from verbs and vice versa.

VI. When a sentence has more than one indirect object, and stress is to be laid upon one or the other object, the nature of the action determines the particle to be used. The following examples, taken from Lendoyro, show this excellently: *Sulatin mo itong sulat sa lamesa nang kámay mo* ("Write this letter" yourself at the table [i. e., with your own hand]). *Isulat mo nitong sulat ang iyong kámay sa itong lamesa* (Write this letter "with your own hand" at this table). *Sa lamesa ang sulatan mo nitong sulat nang iyong kámay* (write this letter with your own hand, using the table as a writing desk). It will be seen from the foregoing that many of the definite verbs are verbal nouns with *ang* (the) left off. Bearing this in mind the use of the definite is made much easier.

VII. Circumstantial members connected with the action should be carefully distinguished when using the definite from adverbs or adverbial expressions. Some examples of the definite with adverbs or adverbial expressions are: *Sadiyang ginawá niyá itó* (He did this willfully). *Dinalohang nilá siyá nang boong bagsik* (They assaulted him [her] with great barbarity).

VIII. *Ipag*, *ipinag*, and *ipina*, the two first being combinations with *pag* and the last of *i* with *pa*, the definite verbal particle corresponding to *magpa*, confuse the student at first, but are simple when analyzed. *Ipina*, *ipa*, when followed by a root commencing with *g*, should not be confused with *ipag* and *ipinag*, as the idea of *pa* is "to order to do" what is signified by the root. Combinations with other particles, like *magka*, are also found, forming *ipagka* (imp.), *ipagkaka* (fut.), *ipinagka* (past), and *ipinagkaka* (present). It will be noticed that the last syllable of the particle is duplicated with *pagka* for the future and present tenses. Ex.: *Ipagabutan ninyó iyang maná libro* (Pass those books from hand to hand). *Ang abutin* (the person reached for or overtaken). *Sino ang ipinaglutò mo?* (Who are you cooking it for?) *Anó kayá ang ipinagutos mo sa kaniyá?* (What were your orders to him?) *Ipaghuhugás sana kitá nang itong damit nguni't wala akong sabón* (I would wash your clothes, but I have no soap). *Kitá* is really "we two," but here means "I." *Ipaglagà mo nang sa itong ofi-*

cial itó (Make some tea for this officer). *Ang inilagà* (what boiled or made [as tea, coffee, etc.]). *Ang ipagtagà* (the person for whom boiled, made, etc.). *Ang lagáñ* (the teapot, coffeepot, etc.). In the foregoing examples *pag* is used because the sentence expresses the person for whom an act is performed. *Pag* is also used with *in* and *an* combined in like cases. Ex.: *Itong báhay na itó'y ang pinagauayan nilá* (This house is where they quarreled). Root, *duay*.

IX. *Pag* must also be used with the definite whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions. The article being generally used, the idea of a verbal noun is most prominent. Ex.: *Ang ipinagsakitsakitan niyá'y ang hindi dusákin* (He was malingering so as to escape punishment). Root, *sakit* (illness). (Diminutives made by repeating a bisyllabic root or the first two of a polysyllabic one, add *an* to impart a scornful or contemptuous meaning). *Ang cuartel ang pinagmurahan nilá* (They insulted each other in the barracks). *Pinagsirá nang manjá tulisán iyang manjá báhay* (The ladrones have destroyed many of those houses). *Maraming báhay ang pinagsirá nilá* (Many houses have been destroyed by them).

X. With verbal roots which have different meanings with *um* and *mag*, the definite is accompanied by *pag* when the verb formed by *mag* is used. Ex.: Root, *bili* (idea of trade, barter, etc.). *Bumili*, (to buy). *Magbili* (to sell). *Itong báhay ang ipinagbili ko*, or *Ipinagbili ko itong báhay* (I have sold this house). *Itong báhay ang binili ko*, or *Binili ko itong báhay* (I have bought this house). *Pag* (*pinag*) prefixed to *bili* with *han* suffixed indicates the purchaser; the place or the price (past tense). For the present tense the first syllable of the root is reduplicated. Ex.: *Ang pinagbibilihan* (past); *ang pagbibilihan* (pr.). *Ang áking kapatid na lalaki ang pinagbilihan ko nitong báhay* (I sold [have sold] this house to my brother [lit., "my brother was the purchaser from me of this house"]). Root, *utang* (debt). *Umutang* (to borrow). *Magutang* (to lend). *Magpautang* (to lend willingly). *Magkautang* (to owe). Ex.: *Pinagutang ko iyang salapi sa kaniyá* (I lent him that money).

XI. The use of the particles gives a great freedom in Tagalog for the variation of sentences, which, however, have the same idea. Thus the English "Didn't I order (or tell) you to do this?" may be rendered by the following with equal accuracy: *Hindi ko ipinagutos sa iyó na gawin mo itó?* (def.). *Hindi akó nagutos sa iyong gumawá nitó?* (indef., stress on action). *Hindi akó nagpagawá sa iyó nitó?* (indef., stress on action). *Hindi ko pinagawá nitó* (def.). *Hindi ko ipinagawá sa iyó itó?* (def.). *Di ipinagawá ko sa iyó itó?* (def.).

XII. *In* and *i* are combined with each other also. Ex.: *Anó ang ilinulutó mo?* (What are you cooking?) For euphony the verb with this combination is much varied, there being also found the forms *inalulutó*, *inilulutó*, and even *nihilulutó*.

XIII. The verbs *mayroon* and *may* (to have) and *walá* (not to have) require the definite form of a verb following them in a sentence which expresses what is had or done, or vice versa. Both subject and object, however, take the nominative in such cases. Ex.: *Mayroon kang gagawin?* (Have you anything to do?) *Walá pó, walá akong gagawin* (No, sir; I have nothing). *May silang ginawá?* (Have they done anything?) *Walá pó, walá silang ginawá* (No, sir; they have not done anything).

XIV. The definite is also used in sentences having a person for the object, or in which the object is modified by an attribute or attributive adjunct. Ex.: *Tauagin mo si Pedro* (Call Pedro). *Dalhin mo ritó iyang librong binasa kong kagab-i* (Bring me that book I was reading last night). *Houag mong wikain iyan* (Don't say that). *Lutoin mo itong manuk* (Cook this chicken). *Dalhin mo iyang tubig* (Bring that water).

XV. Further discussion of the definite particles is reserved until the indefinite has been explained.

THE INDEFINITE.

I. The indefinite particles most in use are *un*, *mag* (*nag*), and *ma* (*na*), which will be explained in detail hereafter. These are called active particles by the Spanish grammarians, but indefinite seems to be more appropriate and correct.

II. Sentences in which the subject is emphasized have this in the nominative, the verb being expressed with the proper indefinite particle which is sometimes preceded by the article of common nouns. The imperative indefinite does not require the article in any case. Ex.: *Siyá'y babasa nitong libro* (He is going to read this book). *Ikao nga nagsabi niyan* (You said that yourself). The object, it will be noted, takes the genitive. *Siyá ang magpapasial* (He is going for a walk [lit., "He will be the walker"]). *Ikáo ang tumáwag kay Juan* (Call Juan [be you the caller to Juan]). *Si Juan ay ang nagnakao* (Juan was the thief).

III. The indefinite is generally used in an intransitive sentence, where an object is not required to complete the meaning. Ex.: *Sungmúlat akó* (I am writing). *Sungmúlat akó* (I wrote). *Susúlat ako* (I shall write). *Nagáral kayó* (You are learning). *Magáral kayó* (You will learn). *Kungmakain siyá* (He is eating). *Kungmain kami* (We were eating [but not you]). *Kakain tayo* (We will go eat [all of us]).

An object may be called indefinite when the idea of "a, an, some, any" is inherent, or an undetermined part of the whole is indicated, provided that there are no modifying circumstances of time, cause, purpose, instrument, or place in conjunction with the action. Ex.: (1) *Marínong ka nang wikang castila?* (Do you understand any of the Spanish language?) *Marínong akó lámang nang wikang tagalog, hindi marínong akó mangusap sa wikang castila, pó* (I understand the Tagalog language only; I do not know how to talk in Spanish). *Magsalita ka nga sa wikang tagalog* (Then speak in Tagalog). (2) *Maglabas ka nang maniga silla* (Bring out some chairs). *Magdalá ka dito nang fosforos* (Bring some matches here). *Magdalá ka dito nang tabacos* (Bring some cigars here). *Magdalá ka dito nang tábig* (Bring some water here). *Maglutó ka nang isang manuk* (Cook a chicken).

IV. The indefinite is also used with sentences having a definite object if a part and not all of the object is meant. In some cases the place-particle "an" is used for this purpose, as it does not indicate an object. *In or i* would be used if all the definite object were to be indicated. Ex.: *Akó'y kungmain na nitong lamangkati* (I have already eaten some of this meat). *Uminum kayó nitong tubig na malindo* (Drink some of this clear water). (1) *Magbigay ka sa ákin niyang tubig* (indef.) (1, Give me some of that water). (2) *Bigyán mo akó iyang tubig* (def.) (2, Give me that water). *Ibig ninyong magbili nitong bigás?* (Do you wish to sell some of this rice?)

V. Actions expressed by intransitive verbs which do not require an object take the indefinite unless there are modifying circumstances of cause, purpose, means, instrument, or time in conjunction with the action. Ex.: *Natisod akó* (I stumbled). *Anó't hindi ka lungmalákad nang matulín?* (Why don't you walk quicker?) *Tungmatawá siyá* (He is laughing).

VI. A sentence commencing with an interrogative pronoun takes the indefinite if the subject of the inquiry is an agent, and the definite if a determinate object is asked about. Ex.: *Sino ang nagdalá nitong manigá kithoy?* (Who brought [was the bringer] of this lumber [timber]?) *Akó ang nagdalá, pó* (I brought it, sir [was the bringer]). *Anó't di ka nanungúsap?* (Why don't you talk?) *Nahihiyá ka bagá?* (Are you ashamed to?) *Sino ang nagsalita nang sinabi mo sa ákin?* (Who related to you what you have told me?) [indef.]. *Anong ibig mo?* (What do you want?) *Anong cabayo ang binili nilá?* (Which horse did they buy?) *Anong* is a contraction for *anó ang* (def.).

VII. The indefinite is also used with complex sentences in which the subject is amplified by an adjectival clause. Ex.: *Ang táwong gungmagawa nang kabanala'y magkakamit nang kapalaran* (The person who does right will obtain happiness [be happy]).

VIII. It must be noted that *maka* in the sense of cause, used with roots denoting conditions, wrongs (torts) and betterments, has a different construction from all other particles, even *maka* with other meanings. In the definite, which only exists with *i*, combined with *in* in the past and present tenses, the agent takes the nominative and the object the genitive, like indefinites of other particles. In the indefinite the agent remains in the nominative, but the object takes the accusative, which is always preceded by *sa* (not by *nang*). Some other verbs have this use of *sa* also. Roots conjugated by *mag* and *man* retain the definite forms *pag* and *pan* with *maka*.

IX. The Tagalog verb demands that the subject of a sentence shall be expressed, the tense being indicated by the verb or verbal noun. The subject may be omitted, however, when a number of verbs depend upon the same subject, except in the first clause, where the verb must have a subject. As will be seen by the examples, the syntax of Tagalog is very simple, but care must be taken to use the right particles and tenses. If not, some annoying errors are liable to be made in conversation.

V. For any common verb see the vocabulary (English-Tagalog). It must be borne in mind that Tagalog has many words expressing variations and modifications of the general verb as well as other languages. These will be noted in the proper place.

THE DEFINITE PARTICLE "IN."

I. The plain root, if capable of being verbalized, is sometimes used without a definite particle if an adverb of time or the context makes the tense clear. The definite particle may also be used with an adverb of time, but as a rule, if the tense is to be emphasized or the context is not clear, tense particles, according to the rules of the language, are used in the verbal forms. *Anó ang sabí mo kahapon?* (What did you say yesterday?) *Anó ang sabí mo ngayón?* (What do you say now?) *Anó ang sabí mo bukas?* (What will you say to-morrow? [with adverbs of time]). *Anó ang sinabí mo?* (What did you say?) *Ano ang sinasabí mo?* (What are you saying?) *Anó ang sasabihin mo?* (What will you say?) *Ang sabihin* (the person or thing mentioned). *Anó bagá ang sasabihin ko kay Ignacio?* (What shall I say to Ignacio?) *Sabihin mo sa kaniyá na tináuag ko siyá* (You say to him that I have been calling him). *Ang sabihan* (the conversation).

II. *In* (*hin* after acute final vowel, and *nin* in some cases) is the true definite particle. *In* is prefixed, infix, or suffixed, as the case may be; *hin* and *nin* are suffixes only. *In* is prefixed to a vowel root and infix between the initial letter and the first vowel of a consonant root for the past (perfect) and present tenses. It is suffixed for the imperative and future tenses. The first syllable of the root is reduplicated in the present and future tenses. The tenses called the pluperfect and future perfect may be expressed in Tagalog in two ways. The first pluperfect is formed by adding *na* to the past tense, and the second pluperfect by prefixing *na* to the root. The first future perfect is formed by adding *na* to the future tense, and the second future perfect by prefixing *ma* to the root. These tenses are little used in conversation. *Na* and *ma* correspond to the indefinite verbalizing particles *naka* and *maka* respectively.

III. The subject of a verb conjugated with a definite particle takes the genitive, except in the cases already noted. If the subject is a pronoun, it may either precede or follow the verb, the latter usage being much more common than the former. If the subject is a noun or phrase it always follows the verb.

IV. For the conjugation of a root with *in*, whether a vowel verb, or a consonant one see the type-scheme folder at the end of this handbook.

V. *In* prefixed to or infix with roots of the following classes forms words denoting a showing of the properties of the root or a resemblance thereto, as the word "like" does as a suffix in English. (1) Roots denoting flowers, fruits, or other objects imitated in gems or precious metals by jewelers,

denote ornaments or jewels of the shape or pattern of the object named, when *in* is used as above explained. Ex.: *Balingbing*, an octagonal berry; *binalingbing*, a jewel with eight sides like the berry. *Sampaga*, Arabian jasmine; *sinampaga*, a jewel imitating the sampaga flower. (2) With roots of colored objects *in* denotes the color. Ex.: *Dumero* (Sp. *romero*), rosemary; *dimmero*, rosemary-colored. *Gúlay*, verdure, vegetables; *ginúlay*, greenish. (3) With some objects *in* denotes rice which resembles the object in the shape, taste, or smell. Ex.: *Kandá*, a lily-like flower; *kinandá*, rice, with an odor like the *kandá*. *Kardayon*, needle; *kinardayon*, needle-shaped rice. *Kamálig*, warehouse; *Lalawigan Kamaligan*, Ambos Camarines (province); *kinamálig*, Camarines rice. *Kastuli*, musk (from Sanskrit *kastúri*, through Malay); *kinastuli*, rice with musky odor. *Ang kató*, the carabao tick; *kinató*, rice of a variegated appearance, resembling the *kató*. *Kastila* (Sp.), white person; *kinastila*, a white class of rice. *Alanġilan*, a tree with fragrant flowers (*Cananga odorata*), the *ilang-ilang*; *inalanġilan*, rice with this odor. *Bambang*, an herb; *binambang*, a class of rice which resembles the *bambang* when growing. *Ang dulong*, a very small fish; *dinulong*, rice shaped like the *dulong*. *Batad*, a kind of pea-like vegetable; *binatad*, rice so shaped. *Bulaklak*, flower; *binulaklak*, rice which opens like a flower when heated, or like pop corn. *Porak*, the flower of the *pagdan* or *sabutan*; *pinorak*, rice resembling this flower. *Sanki*, the Chinese anise; *sinanki*, rice resembling anise. *Sumbilang*, a species of sea fish without scales; *sinumbilang*, rice of this shape. *Tuma*, body louse, grayback; *tinuma*, rice shaped like a *tuma*. *Tumbaga*, copper; *tinumbaga*, rice with a metallic luster. *Tumbaga* is copper alloyed with a small amount of gold; it is from Sanskrit *támraka* (copper), through Malay *tambaga*; *tembaga Taláhib*, common reed grass; *tinaláhib*, rice which resembles *taláhib* when growing. There are many other names for different classes of rice, but the foregoing are the principal terms derived with *in* following the rule cited. (4) With names denoting relationship *in* expresses the idea of persons occupying the place of such relative to some degree. As this condition is regarded as permanent, the first syllable of the root is reduplicated to express present tense. Other nouns also follow this rule, with some exceptions. Ex.: *Ali*, aunt; *inaali*, uncle's wife. *Amá*, father; *inaamá*, godfather. *Amain*, uncle; stepfather; *inaamain*, aunt's husband. *Anak*, child (son or daughter); *inaanak*, stepson or stepdaughter, also godson or goddaughter. *Asíwa*, spouse (husband or wife); *inaasíwa*, lover or mistress (concubine). *Bayao*, brother-in-law; *binabayao*, husband of sister-in-law. *Bianán*, father-in-law or mother-in-law; *binibianán*, wife or husband of father-in-law or mother-in-law (not parent of wife or husband). *Manágang*, son-in-law or daughter-in-law; *minamanágang*, one regarded as such. *Kapatid*, brother or sister; *kinakapatid*, half brother or half sister, or foster brother or foster sister. *Hipag*, sister-in-law; *hinihipag*, wife of brother-in-law. *Bilás* is the equivalent for *binabayao* or *hinihipag*. *Nunò*, grandparent; *nunununò*, one regarded as a grandparent; *kanununuan*, ancestors. *Apó*, grandchild; *inaapó*, descendant. *Apó sa túhod*, great-grandchild; *apó sa talampakan*, great-great-grandchild. *Pamangkín*, nephew or niece; *pinapamangkín*, one regarded as such. *Pinsán*, cousin; *pinipinsán*, one regarded as a cousin. *Pinsang bod*, first cousin; *pinsang makalawá*, second cousin, etc. (5) With verbal roots denoting the preparing of food, etc., *in* denotes the food so prepared, provided the root is conjugated in the infinitive indefinite with *um*, although there are some exceptions. Ex.: *Maglagá*, to cook with a spit; such as camotes, etc.; *Linagá*, vegetables so cooked. *Magsigang*, to cook meat or fish with a spit; *sinigang*, meat or fish so cooked. *Lumugao*, to stew, to boil meal; *ang linugao*, the mush or stew. *Maglugao* is more usual. *Sumaing*, to boil rice; *ang sinaing*, the boiled rice. *Magsaing* is also more usual. *Magtambong*, to cook fish entire; *ang tinambong*, the fish so cooked. *Tumápay* or *magtápay*, to knead; *ang tindápay*, what kneaded; bread. (6) With verbal roots conjugated by *um*, the product of such action is denoted by *in*, prefixed to a vowel root or infixed

with a consonant root. Ex.: *Sumúlid*, to spin; *simúlid*, thread, anything spun. Some *mag* roots also have the product denoted by *in*. Ex.: *Magpipig*, to press, to crack rice, etc.; *pinipig*, roasted and cracked rice. (7) With some roots *in* forms adjectival nouns, the first syllable of the root being reduplicated. Ex.: *Kuan*, known; *ang kinukuan*, the person known. *Mahal*, dear; *ang minamahal*, the esteemed (person). *Sintá*, love (from Sanskrit, *chintá*, thought, through Malay); *ang sinisintá*, the beloved (who loves in return). *Ang nasintá* indicates a person loved without being aware of the fact.

VI. As *in* has the idea of attraction inherent within it, there are many classes of verbs, conjugated in the indefinite infinitive by *um*, which take *in* to form the direct object. (1) According to this rule verbal roots of taking, asking, and appropriating something take *in*. There are some verbs conjugated with *mag* which also admit *in*. Ex.:

To buy (general term).	<i>Bumili. Ang binili</i> , what was bought. <i>Gumutang</i> , to buy rice by the <i>gatang</i> or <i>chupa</i> . <i>Umámot</i> , to buy one thing out of many. <i>Umangkut</i> , to buy on credit. <i>Umaapin</i> , to buy fruits of the country.
To take (general term), bring or take.	<i>Kumuha. Ang kinuha</i> , what was taken or obtained.
To carry; bear, etc. (bring or send).	<i>Magdalá. Ang dinalá</i> , what brought. <i>Ang ipinadalá</i> , what sent (lit., "what was ordered brought").
To scoop out, or take anything out of a hole, or insert the hand into a hole.	<i>Dumukot. Ang dimukot</i> , what taken out, or what hand was inserted in.
To use.	<i>Gumámit. Ang ginámit</i> , what used.
To choose (between good and bad).	<i>Pumili. Ang pinili</i> , what chosen. <i>Ang pinilian</i> , what rejected (singular). <i>Ang pinaggilian</i> , what rejected (plurality of objects).
To select (from among good things).	<i>Humirang. Ang hinirang</i> , what selected. <i>Ang hinirangan</i> , what left out.
To pillage; to plunder; to loot; to despoil the enemy.	<i>Sumamsam. Ang sinamsam</i> , the spoil; loot; plunder.
To seize; to snatch.	<i>Umagao. Ang inagao</i> , what seized <i>Agao nang tamis</i> , <i>inagao nang asim</i> , somewhat of sweetness, and somewhat of sourness (said of any substance which has this taste, like some fruits) (idiom).
To pray for; to plead.	<i>Dumalánġin. Ang dinalánġin</i> , what prayed or asked for. <i>Ang dalánġinan</i> , the deity prayed to or person pleaded with.
To complain; to entreat; to implore, to pray (as to a judge).	<i>Dumaying. Ang dinaying</i> , what relief asked. <i>Ang idaying</i> , the complaint. <i>Ang dayinġan</i> , the person entreated, implored, or prayed to.
To request.	<i>Huminġi. Ang hininġi</i> , what requested. <i>Ang hinġán</i> , person requested.
To borrow.	<i>Umutang. Ang inutang</i> , what borrowed. Ex.: <i>Inutang ko iyang salapt ibinigay ko sa kaniyá kahapon</i> (I borrowed that money which I gave him yesterday). <i>Ang iutang</i> ,

- the cause of borrowing. *Ang utaŋgan*, the person borrowed from the lender.
- To borrow (anything except money). *Humiram. Ang hiniram*, what borrowed. *Ang hibnān*, the lender.
- To demand a treat (as at a celebration). *Tumarahan. Ang tinarahan*, what received as a treat. Ex.: *Tinatarahan namin itong kakanin* (we are getting these sweets as a treat).
- To catch hold of; to catch on the wing. *Dumakip. Ang dinakip*, what seized thus.
- To absorb. *Humithit. Ang hinithit*, what was absorbed.

VII. Under this section may be considered *in* prefixed to or infixes with the personal pronouns, with which it implies the idea of possession. As a suffix with these pronouns, *in* (*hin*) expresses the sense of regarding, holding, reputing, etc., in some cases. Ex.:

- Your. *Inyó. Ang ininyó*, your property; your. *Inyohin mo*, consider it as your own; take it for your own.
- His; her. *Kaniyá. Ang kinakaniyá*, his [her] property. *Kakaniyahin ko* (I will hold it as his [her's]).
- Their. *Kanilá. Ang kinakanilá*, their property. *Kanilahin mo*, regard it as belonging to them.
- Our (all of us). *Atin. Ang inatin*, our property. *Inatin nuyá*, he regarded it as ours.
- Our (you and I). *Kanitá. Ang kinakanitá*, our property. *Kinakanitá ko*, I regard it as yours and mine.
- Our (but not you). *Amin. Ang inaamin*, our property, but not yours. *Aminin ninyó* (you [plural] regard it as ours, but not yours).
- My. *Akin. Ang inaákin*, my property; mine. *Inákin ko* (I held it as mine). *Inákin ko* (I am holding it as mine). *Aákinin ko* (I shall hold it as mine).

VIII. Verbs of calling, whether by voice or signs, also follow this mode of conjugation. Ex.:

- To call. *Tumáuag. Ang tináuag*, who or what called. *Ang itáuag*, the call, instrument, or cause. *Ang tauagan*, the person called in order to be given something. Ex.: *Sino ang tinatáuag mo?* (Who are you calling to?). *Tináuag ko si Pedro, pó* (I was calling to Pedro, sir). *Tauagan mo siyá nang isda* (Call him to come and get some fish).
- To call; also to bring; to fetch. *Kumaón. Ang kinaón*, what called, or brought, etc.
- To make signs for; to motion to. *Kumauay. Ang kauayin*, what motioned for. *Ang ikauay*, what motioned with, or the cause. *Ang kauayán* the person motioned to.

IX. Verbs of "searching for" also take *in* for the direct object. Ex.:

To look for.	<i>Humánap. Ang hinánap,</i> thing sought for.
To search about.	<i>Humalihao. Ang hinalihao,</i> what searched for.
To look in every corner for.	<i>Sumaliksik. Ang sinaliksik,</i> what looked for in this manner.
To go in search of another.	<i>Sumungdó. Ang sinungdó,</i> person sought by another.
To grope for (as in the dark or like a blind person).	<i>Umapóhap. Ang inapóhap,</i> what groped for.

X. Verbs of moving, when not due to turning away of what is moved, also take *in* for the direct object. Ex.:

To move.	<i>Kumibó. Ang kinibó,</i> what moved. Synonym: <i>Kumislót; umibó.</i>
To move restlessly.	<i>Gumaláo. Ang ginaláo,</i> the mischief done through restlessness. <i>Ang galauan</i> the person disturbed thereby. <i>Magaláo ang kamay niyá,</i> his hand is restless; i. e., he is a pickpocket or thief (idiom). <i>Kagalauan,</i> mischief.
To shake (like objects badly packed) or to move (like loose teeth).	<i>Umugd. Ang inugd,</i> what moved thus).
To move anything.	<i>Tumugoy. Ang tinugoy,</i> what moved. Synonyms: <i>Umugoy; umugd</i> (sometimes). <i>Umugoy</i> also means to stagger, to totter.
To shake (as something in a sieve); also to rock or dandle (as a child).	<i>Umugug. Ang inugug,</i> what shaken or rocked.
To shake a basket or measure so it will hold more.	<i>Umulog. Ang inulog,</i> what shaken down.
To shake the head in negation.	<i>Umiling. Ang iniling,</i> what denied.
To shake anything, as a tree to gather the fruit.	<i>Lumuglug. Ang linuglug,</i> what shaken, as a tree.
To wave the hands while dancing.	<i>Kumunday. Ang kinunday,</i> the waving thus. Ex.: <i>Kinunday niyá</i> (she waved her hands while she was dancing).

XI. *In* is also used to express the result of the action of verbs which signify carrying, cutting, measuring, or weighing, when the result is considered on the side of the agent or ended therein. *Um* is generally the indefinite, but *mag* and other verbalizing particles are to be found. When the result of a verb necessarily falls upon a person, *in* is used to signify the person. Ex.:

To carry (general idea).	<i>Magdalá. See under verbs of bringing, taking, etc.</i>
To drag along.	<i>Humilá. Ang hinilá,</i> what dragged along. Means also "to arrest." <i>Ang hinilá,</i> the person arrested; the prisoner.
To carry on the shoulder.	<i>Pumasán. Ang pinasán,</i> what carried on the shoulder. <i>Ang pasan,</i> the person who carried anything on the shoulder.
To carry a child on or suspended from the shoulder.	<i>Magsabi. Ang sinabi or ang sabihin,</i> the child carried thus. The cloth by which the child was supported is denoted by <i>ang isabi</i> .

- To carry on the head. *Magsunong.* *Ang sunongin*, what carried thus; the burden.
- To carry in the arms. *Magpangko.* *Ang pinangko*, what carried in the arms. *Pangkohin mo itó* (carry this in your arms).
- To carry a child in the arms. *Kumalong.* *Ang kinalong*, the child. *Kalongin mo siyá* (carry him in your arms). *Ang kalongan*, the mother, nurse, or bearer.
- To carry under the arm. *Magkilik.* *Ang kinilik*, what carried thus. (With accent on last syllable), *magkilik*, to carry much thus.
- To carry anything in the lap. *Magcandong.* *Ang kinandong*, what carried in the lap. *Kinakandong niyá* (she is carrying it in her lap).
- To carry by the mouth (as a dog, cat, bird, etc., carry food). *Magtañgay.* *Ang tinangay*, what carried thus.
- To carry in or by the hands (as a basket, jar, etc.). *Magsapo.* *Ang sinapo*, what carried thus. *Sapohin mo iyán* (carry that in your hands).
- To carry hanging from the hand (as a pail, etc., by means of the handle). *Magbitbit.* *Ang binitbit*, what carried thus, i. e., the pail.
- To carry anything along (by or in the hand). *Magtaglay.* *Ang tinaglay*, what carried along. *¿Anó ang tataglayin mo?* What will you carry along?
- To carry on a pole (palanca). *Umusong.* *Magusong*, to carry on a palanca between two. *Ang inusong*, what carried thus, as a pig, bundle, etc. Synonym of *magusong*; *magtuang.* *Ang tinuang*, what carried thus. *Usongin (tuangin) ninyó itó* (carry this on a pole between you).
- To cut (general term). *Magpútol.* *Mamútol*, to cut up (as cloth, etc.) *Ang pinútol*, what cut or cut up, as the cloth, etc. Ex.: *Putlin mo itó nang pahabá* (Cut this lengthwise).
- To cut clothes (as a tailor). *Tumabás.* *Magtabás*, to cut much. *Ang tinabás*, what cut out, i. e., the cloth or suit, etc. *Ang tinabasan*, what left over, also place. *Ang pinagtabasan*, the cuttings, clippings, remnants, or places of cutting out.
- To tear. *Gumisi.* *Ang ginisi*, what torn, i. e., the cloth or clothes.
- To chop, to hew, to cut with an ax. *Tumagà.* *Ang tinagà*, what chopped, e. g., the tree, etc.
- To cut down; to fell (as a tree). *Sumapol.* *Magsapol*, to fell much. *Ang sinapol*, what felled or cut down. *Ang isapol*, the means of cutting down, e. g., the axe. *Ang pinagsapolan*, what remained, e. g., the stump.
- To cut into pieces (as sugar cane). *Umirid.* *Ang inirid*, the sugar cane thus cut up. *Kairid*, a piece of the cut-up cane.
- To cut the tuba palm (to obtain the sap). *Umarad.* *Ang araran*, the palm thus tapped.

- To cut into pieces. *Maggpalas.* *Ang pinalas*, what cut up thus. *Maṅgá palaspalas na taluki*, pieces of pure silk. *Ang ipalas*, tool used for cutting up.
- To cut into equal pieces. *Umalas.* *Ang inalas*, what cut thus.
- To cut up into equal lengths (as sugar cane, etc.). *Pumintid.* *Maggpintid*, to cut much in this way. *Ang pīnintid*, what cut into equal lengths thus. *Ang pinagpintid*, the large amount cut thus. *Ang ipintid*, the utensil used. *Ang ipagpintid*, the utensil used much.
- To cut poles or bamboo into pieces; also to cut at a distance. *Pumidpid.* *Ang pinidpid* (1) what cut up thus; (2) who cut thus. *Ang ipidpid*, the tool or weapon used. *Ang pidpiran*, the place.
- To cut into pieces (as a log). *Gumiling.* *Ang giniling*, the wood thus cut up. *Ang igiling*, the tool used. *Ang mangigiling*, the wood cutter.
- To cut water grass in order to catch the fish. *Magtalás.* *Ang tinalás*, what cut thus. *Ang pinagtalás*, the large amount cut thus. *Ang ilalás*, the tool by which cutting was done. *Ang ipagtalás*, the tool by which much cutting was done. *Ang pinagtala-san*, the place where much cutting was done.
- To cut, as with scissors; to snip off, applied generally to cutting hair, metals, etc. *Gumipit.* *Maggupit*, to cut one's own hair. *Ang ginupit*, what cut, i. e., the hair or metal. *Ang ginupitan*, the person whose hair has been cut; or object from which something has been cut off.
- To split open (as bamboo); to cut against the grain; to peel off, as shavings; to go against the current; (fig.) to oppose. *Sumalungat.* *Ang salalungat*, what split open or peeled off thus. *Salalungatin mo itong kawayan*, split this bamboo.
- To cut or break a rope, cord, or similar object. *Magpatid.* *Ang pinatid*, what cut thus. *Patarin (Patdan) mo iyang lubid*, cut that rope. *Mapatid*, to part; to break in two; to cease (fig.). *Napatid ang kaniyang hinuṅgá*, he exhaled his last breath; he ceased to breathe. *Magkapatid-patid*, to break up completely (as a cord or rope); or into several pieces.
- To cut off the ears or nose. *Pumunṅgos*, variation *Pumunṅgas.* *Ang pununṅgos*, what cut off, as the severed ear or nose. *Pingas* has the same idea, but is generally applied to cutting inanimate objects.
- To measure (either grains or liquids). *Tumákal.* *Ang tinákal*, what measured. *Takalin mo itong bigás*, measure this rice. *Ang takalán*, the measure.
- To gauge; to measure liquids by means of a rod. *Tumárol.* *Ang tinárol*, what gauged. *Ang itárol*, the gauge.
- To measure by palms (8.22 inches). *Dumangkál.* *Ang dinangkál*, what measured thus.

To compare measures.

Sumúbok or *magsúbok*. *Ang sinúbok*, (1) one of the measures thus compared. (2) Also to observe closely; to "shadow." Ex.: *Subukan mo siyá* (watch him closely). *Ang pinagsúbok*, the two measures thus compared. *Kasúbok*, equal to another thing. Ex.: *Kasúbok táuo ang túbig* (the water is the depth of a man). *Magkasúbok*, to have an understanding. Ex.: *Nagkakasúbok silá ang bait* (they have an understanding with each other).

To weigh.

Tumimbang. *Ang tinimbang*, what weighed thus. *Ang timbañgan*, the scales or counterweight. *Katimbang*, equal in weight. *Akó'y katimbang mo* (I am of the same weight as you are).

To balance, to consider (f).

Tumalarò. *Ang tinalarò*, what balanced or considered.

To verify a weight.

Tumaya. *Ang tinaya*, what verified (obs.).

XII. Verbs which signify destruction, or change or transformation of the object as a result of the action, take *in* to express the result of such action, if no modifying circumstances, such as of cause, instrument, etc., are implied.

To destroy.

Sumirà. *Ang sinirà*, what was destroyed.

To tear down; to raze.

Gumibà. *Ang ginibà*, what razed.

To kill; extinguish.

Pumatay. *Ang pinatay* (1) person or animal killed; (2) What extinguished. *Ang ipatay* or *pinagpatay*, the weapon or means of killing. *Ang pinagpatayan*, the place where a murder was committed. *Siyá pinatay niyá*, he killed him. *Ang ipinatay niyá sa kaniyá ang baril*, the gun was what he killed him with. *Pinatay niyá siyá nang baril*, he killed him with a gun. *Mamatay*, to die. *Ang kamatayan*, death (abstr.). *Ang kinamatayán*, the place of death (past time). *Ang ikinamatay*, the cause of death (past time). Ex.: *Patay na siyá* (he is dead now). *Namatayán akó nang amá* (I have been bereaved of my father by death). *Aling báhay ang kinamatayán niyá?* (In which house did he die?) *Anó ang ikinamatay niyá?* (What was the cause of his death?) *Nahirinan siyá nang tinik* (he was choked by a fish bone). *Magpatay*, to sentence to death; to have another put to death. *Mamátay*, to kill habitually. *Tigapagpatay*, butcher or executioner. *Manhimatay*, to faint away. *Magpaka-*

	<i>matay</i> (1) to allow one's self to be killed; (2) to commit suicide.
To set fire to.	<i>Sumánog.</i> <i>Ang sinínog</i> , what burned.
To rip; to unseam; to undo.	<i>Tumastás.</i> <i>Ang tinastás</i> , what ripped up, undone, etc.
To exchange; to barter.	<i>Pumalit.</i> <i>Ang pinalit</i> , what exchanged or bartered.
To arrange; to disentangle.	<i>Humúsay.</i> <i>Ang hinúsay</i> , what disentangled or set in order. <i>Magpakahúsay</i> , to arrange well, to settle things with care; also to behave well.
To blacken.	<i>Magitim.</i> <i>Ang initim</i> , what blackened. <i>Ang itim</i> , the blackener. <i>Kaitiman</i> , blackness. <i>Umitim</i> , to become black.

XIII. Verbs of receiving take *in* for the object of the action; some taking *in* for the thing affected and *an* for the person affected, as will be seen from the examples.

To accept; to receive.	<i>Tumangap.</i> <i>Ang tinangap</i> , what received or accepted. <i>Ang tangapán</i> , the person from whom accepted or received; also the place. <i>Ang itangap</i> , the cause of receiving, etc.
To go out to meet anyone; to welcome by meeting.	<i>Sumalúbong.</i> <i>Ang sinalúbong</i> , the person met or welcomed thus. <i>Magsisalúbong</i> , to be received by many, as a governor, etc. <i>Magkasalúbong</i> , to meet accidentally. Ex.: <i>Nagkasalúbong ang dalawang magkapatid na babaye sa Maynilà</i> , (the two sisters met accidentally [by chance] in Manila).

XIV. *In* also denotes the object of verbs of "inviting," etc.

To invite.	<i>Umákit.</i> <i>Ang inákit</i> , who invited. <i>Umanyayá.</i> <i>Ang anyayahan</i> , the person invited. <i>Pumiging.</i> <i>Ang piniging</i> , the person invited. <i>Magpánig.</i> <i>Ang pinánig</i> , the person invited. <i>Magtáuo.</i> <i>Ang tináuo</i> , the person invited. <i>Tauohin mo siyá</i> , invite him. <i>Tauotauohin mo ang pagkakain</i> , divide the food for each one of the guests (i. e., put it on plates).
To invite a person to eat.	<i>Umalok.</i> <i>Ang inalok</i> , the person so invited.

XV. *In* generally denotes the person affected by the action of a verb, with those verbs which necessarily have a person for the object, on account of their nature and meaning.

To prevail upon; to persuade with blandishments.	<i>Magarogd.</i> <i>Ang inarogd</i> , the person so prevailed upon.
To wait for.	<i>Humintay.</i> <i>Ang hinintay</i> , the person waited for. <i>Hintin mo silá</i> , wait for them. <i>Maghintay</i> (1) to wait and guard something for an-

- other; (2) to delay. Ex.: *Houag mong ihintay sa bukas ang pagparoon mo* (do not delay your going until to-morrow).
- To carry in the arms, (as a child); (2) to aid, to succor, to protect (rare in Manila). *Sumaktulú. Ang sinaktulú* (1) child, etc., carried thus; (2) person aided, etc.
- To reprehend; to reprimand; to find fault with. *Sumalá. Ang sinalá*, the person reprimanded or found fault with. Ex.: *Salahin mo siyá nang kaniyang ginagawá* (reprimand him for what he is doing) [*ginawá*, what he has done]. *Magsalá*, to find much fault, or for many to find fault, etc. *Magkasalá*, to err, to commit a fault, to sin. Ex.: *Houag mong ipagkasalá itó* (do not commit this error [sin]). *Ipinag-sasalá ko ang pakikipagauay sa inyó*, (I am doing wrong in quarreling with you). *Ipinagsalá niyá ang pakikipagauay sa inyó* (he did wrong in quarreling with you). *Ipagkasalá nilá ang pakikipagauay sa kaniyá* (they will err in quarreling with him). *Magkakasalá*, with reduplication of last syllable of particle, means "to forbid."
- To ask; to inquire. *Tumanong. Ang tinanong*, what asked; the question. *Magtanong*, to ask about. *Ang itinanong*, what has been asked, or the reason for asking. *Ang mapagtanong*, person fond of questioning. *Ang matanongin*, the questioner. *Ang tinanongan*, the person questioned.
- XVI. *In* generally denotes the catch, result, or quarry with verbs of hunting and fishing. A few other verbs also follow this rule.
- To hunt (in general). *Umákad. Ang inákad*, what hunted.
- To hunt with dogs or hounds. *Mañgaso* (from *aso*, dog). *Ang inaso*, the chase, the game caught. *Ang ipinañgaso*, the dog used thus. *Ang mañganñgaso*, the hunter with dogs.
- To hunt with a "bating" or net (generally for deer). *Bumating. Ang binating*, the deer or game thus caught. Ex.: *Ang binating ko ang bundok* (I was net hunting in the mountains). *Ang binatingan*, the place of "net hunting."
- To hunt with a shotgun; to use a shotgun. *Mamaril* (from *baril*, shotgun). *Ang mamamaril*, the hunter with a shotgun. *Ang pinamaril*, what shot thus.
- To catch birds by means of a bird-call, or by a snare, or with another bird. *Mañgati; magpañgati* (from *kati*. *Ang pinañgati*, what has been caught thus.
- To fish with a hook. *Maminuit. Ang bininuit*, what caught. *Ang ibinuit*, the hook. *Ang maminuit*, the fisherman. *Ang*

- pinamiminuitan*, the canoe or place from which such fishing is being done.
- To fish with the seine or net, called "lambat." *Mamlambat* (from *lambat*.) *Ang li-nambat*, the catch; the haul. *Ang ipanlambat*, the means for fishing thus, i. e., the seine or net.
- To fish using a light (as also to hunt with a flare). *Manñgilao*. *Ang pinanñgilauan*, the place where such fishing or hunting was done. *Ang pinanñgilao*, what caught thus.
- To fish (in general). *Manñgisda* (from *isda* fish). *Ang pinanñgisda*, the fish which have been caught. *Ang manññgisda*, the fisherman.
- To sweep. *Magwalis*. *Ang inwalis*, the sweepings; what was or has been swept up (from *walis*, broom).
- XVII. *In* is also used to denote the object with verbs of eating, drinking, swallowing, and analogous acts.
- To eat. *Kumain*. *Ang kinain*, what was eaten. Ex.: *Kinain ang kapatid na lalaki mo ang tinápay*, your brother ate the bread. *Kanin*, food (cooked rice). *Kakanin*, delicacies. *Ang kanán*, the eating place. *Ang kakanán*, the dining room; or platter. *Magkain*, to eat much or by many.
- To drink. *Uminum*. *Ang ininum*, what was or has been drunk. *Inumin*, drink. *Ang inuman*, the drinking place; trough; cup (drinking vessel). *Maginum*, to drink much or by many. *Magpainum*, to give another something to drink; (2) to water animals or fowl. Ex.: (1) *Painumin ko siyá nang tubig?* (Shall I give him some water?) *Houag, painumin mo siyá nang alak* (No, give him some wine.) (2) *Paininum ninyó bagá ang manñgá cabayo?* (Did you water [give drink to] the horses?) *Opo*, (Yes, sir). *Papainum ka kay Tomás* (Ask Tomás to give you something to drink). [indef.]
- To swallow (food) greedily. *Lumamon*. *Ang linamon*, what was or has been swallowed thus. Var. *Lumonlon*.
- To swallow (gulp) liquids. *Lumagok*. *Ang linagok*, what gulped down.
- To sip (as soup). *Humigop*. *Ang hinigop*, what sipped.
- To suck at (as sugar-cane). *Pumangós*. *Ang pinangós*, what sucked at.
- To bite. *Kumagat*. *Ang kinagat*, what bitten. *Magkagatan*, to bite mutually (as two dogs.) *Magkagatkagatan*, to pretend to bite mutually. *Nagkakagatkagat ang dalawang aso* (the

	two dogs are only pretending to bite each other). <i>Mañgagat</i> , to run around biting, as an animal in a rage.
To snap at.	<i>Suminghal</i> . <i>Ang sininghal</i> , who or what snapped at.
To bite (as a pig at people).	<i>Kumabkab</i> . <i>Ang kinabkab</i> , who or what bitten by a pig thus.
To chew.	<i>Ngumoyd</i> . <i>Ang nginoyd</i> , what chewed.
XVIII. Acts of the senses, either general or modified, admit in to express the definite results of such acts, with two exceptions. These are <i>tumíngin</i> (to look at) and <i>tumíntim</i> (to taste liquor) which take <i>an</i> as a suffix for reasons of euphony.	
To see; to look at.	<i>Kumitâ</i> . <i>Ang kinitâ</i> , what seen or looked at.
To look at.	<i>Tumíngin</i> . <i>Ang tiníngán</i> ; <i>ang tiníng-nán</i> , what looked at.
To watch for; look out for; to sight.	<i>Tumanáo</i> . <i>Ang tinandó</i> , what sighted. <i>Tanauan</i> , watchtower; lookout-place. <i>Manandó</i> , watchman; lookout.
To look attentively, turning the eyes or head.	<i>Lumíngón</i> . <i>Ang liníngón</i> , what looked at thus. Ex.: <i>Dì mo akó liníngón</i> (you did not turn your head to look at me).
To look much at things, noting and considering them; to inspect.	<i>Umanínao</i> . <i>Ang inaninao</i> , what inspected.
To look sideways.	<i>Sumuliyap</i> . <i>Ang sinuliyap</i> , what looked at sideways.
To behold; to view.	<i>Panóod</i> . <i>Ang pinanóod</i> , what beheld.
To hear.	<i>Dumíngig</i> . <i>Ang diníngig</i> , what heard. <i>Ang dínḡán</i> , person listened to.
To hear.	<i>Magkinyig</i> . <i>Ang kininyig</i> , what heard.
To listen to; to pay attention to.	<i>Bumatyag</i> . <i>Ang binatyag</i> , what listened to. Var., <i>kinamatyag</i> and <i>matyag</i> .
To smell.	<i>Umamoy</i> . <i>Ang inamoy</i> , what smelled, i. e., odor. <i>Amoyin mo itó</i> (smell this).
To scent; to perceive a strong odor.	<i>Sumanghod</i> . <i>Ang sinanghod</i> , what scented.
To taste.	<i>Lumasap</i> . <i>Ang linasap</i> , what tasted.
To relish; to like a taste.	<i>Numannam</i> . <i>Ang ninannam</i> , what relished.
To sample; to try; etc.	<i>Tumikin</i> . <i>Ang tikmán</i> , what sampled.
To taste without swallowing.	<i>Tumipíng</i> (r.). <i>Ang tipíngan</i> , what tasted thus.
To taste liquor without swallowing it.	<i>Tumíntim</i> . <i>Ang tintíman</i> , what tasted.
To feel; to touch (general).	<i>Humipò</i> . <i>Ang hinipò</i> , what felt or touched. Ex.: <i>Walang mahihipòsa kaniyang báhay</i> . [idiom] (there is nothing to touch in his house, i. e., he is very poor).

- To press down; also to close or seal a letter. *Magdiit*. *Ang diitan*, what pressed or closed. *Pandiit*; seal; wax; gum.
- To touch lightly. *Tumangkò* (r.). *Ang tinangkò*, what touched. Syn. *Tumangkil*.
Humipik (rare). *Ang hipikan*, person touched. Syn. *taghió* (also rare).
- To touch any part of the body lightly but suddenly. *Dumantik* (rare). *Ang dantikan*, the person thus touched.
- To touch suddenly. *Magparoronron*, var. *magparorong*. *Ang pinagparoronron*, what touched. *Ang ipinagparoronron*, the cause of having touched thus.
- To run into; to collide with. *Sumagi*, var. *Sumagoy* (latter rare).
- To touch carelessly and affectedly. *Gumumil* (rare). Variations of this root are *gamil*, *gobil*, and *gombil*.
- To touch with the lips. *Magdangil* (rare). This is not the verb "to kiss," which is *humalik*.
- To feel for in the dark. *Humikap*. *Ang hinikap*, what felt for thus.
- To pinch; to soften. *Pumisil*. *Ang pinisil*, what rubbed, etc. *Pistin mo iló nang kamay mo* (rub this with your hand).
- To rub; to soften; to annoint. *Humilot*. *Ang hinilot*, what rubbed, etc. *Ang hilotan*, the person rubbed, etc. *Hilot* (n.), midwife; *manhihilot*, masseur.
- To pick (as a guitar); to pluck at (as a sleeve). *Magkalabit*, var. *magkalbit*. *Ang pinagkalabit*, what plucked at or picked thus, i. e., the sleeve or the strings. *Ang ipinagkalabit*, the instrument or means, i. e., the fingers or plectrum (pick). *Ang pañgalabit*, the instrument played upon thus.
- To play any instrument or ring a bell (by strokes). *Tumugtug*.
- XIX. *In* also expresses acts of the will or mind.
- To remember. *Umalaala*, to remember (purposely). *Makaalaala*, to remember (casually). *Ang inalaala*, what is remembered purposely.
- To calculate; to consider. *Magbúlay*. *Ang pinagbubúlay*, what is being calculated, i. e., the result.
- To desire; to like. *Umibig*. *Ang inibig*, the person who is liked (and reciprocates the liking); (2) what is liked; also *ang ibigin*.
- (To caress.) *Umítrog*. *Ang inítrog*, the person being caressed.
- To love. *Sumintá*. *Ang sinisintá*, the person who is loved and who loves in return. *Ang nasisintá*, the person who is loved, but who is unaware of the fact or does not return it. *Magsintahan*, to love mutually.
- To think. *Magisip*. *Ang inisip*, what is being thought of. *Ang inisip*, what was thought of. *Ang isipin*, what will be thought of. *Magisipisip*, to

To esteem; to love.	think deeply; profoundly. <i>Ang pagkatsip</i> , the opinion (act). <i>Kaisipan</i> (abst.), opinion. thought. <i>Lunilyag</i> (rare). <i>Ang linilyag</i> , what or who esteemed or loved. <i>Sintá</i> is more common, but is a Sanskrit word derived through Malay.
To think.	<i>Panindim</i> . <i>Ang pinapanindim</i> , what is thought.
To explain.	<i>Magsalaysay</i> , var. <i>magsaysay</i> . <i>Ang sinasalaysay</i> , what is being explained. <i>Salaysayin mo itó</i> (explain this).
To inquire; to assure one's self; to verify.	<i>Umulusithá</i> (r.). <i>Ang inuulusithá</i> , what is being inquired, etc., var. <i>alosithá</i> , idea of verifying, etc., also.
To verify, etc.	<i>Umusisá</i> . <i>Ang inuusisá</i> , what is being verified. <i>Tauong walang usisá</i> , a person without carefulness; a careless person.

XX. The making of something from raw or crude material is expressed by using the finished product verbally or as a verbal noun with *in*, the material used taking the nominative, if there are no limitations of cause, time, place, etc., connected with the action.

To put up a house.	<i>Magbáhay</i> (from <i>báhay</i> , house). This word has been given as derived from Malay <i>balei</i> , hall; court, from Sanskrit <i>valaya</i> , an inclosure, but it would seem rather to be a Malayan name, as in <i>Ngela</i> (Florida or Anudha) Island of the Solomon Group the word is <i>vale</i> and far away in Hawaii is <i>hale</i> . There may be said to exist intermediate words throughout. Ex.: <i>Bahayin mo itong káhay</i> (Put up a house with this lumber). <i>Magbáhaybáhay</i> (dim.), (to play at building houses [as children do]). <i>Nagbáhaybáhay ang mangá batà</i> (the children were playing at building houses).
To roll one's self up in a cloak or "balábal."	<i>Magbalábal</i> <i>Balabalin mo itong kayo itó</i> (make a cloak out of this cloth; or wrap yourself in this cloth).
To put a shirt on; to wear a shirt (occasionally), from <i>barò</i> , a cloth used to make shirts, and also meaning a shirt itself.	<i>Magbarò</i> . <i>Itong kayong itó'y babaroin niyá</i> (he [she] will make a shirt out of this cloth). <i>An</i> indicates a person as the object of the action. Ex.: <i>Baroan mo iyang batà iyan</i> (put a shirt on that child). <i>Mamaro</i> , to wear a shirt habitually.
To wear trousers.	<i>Magsalawal</i> , from <i>salawal</i> , trousers (Arabic, <i>Seluwar</i>). <i>Itong kayong itó'y sasalawalin ko</i> , I will make trousers out of this cloth.
To wear shoes (occasionally); to put a pair of shoes on.	<i>Magsapin</i> (from <i>sapin</i> , a shoe or sandal). <i>Itong balat na itó'y sasapinin nilá</i> (they will make this leather

- into shoes). *Manapín*, to wear shoes habitually.
- To put an apron (tapis) on; to wear a *tapis* occasionally. *Magtapis*. *Iyang kayong iyan ay tapisin niya* (let her make an apron out of that cloth). *Manapis*, to wear a *tapis* habitually.
- To carry a cane, or *tungkod*. *Magtungkod*. *Itong káhong na itó'y tinutungkod ko* (I am making a cane out of this wood).

XXI. *In*, used with the name of a destructive agent, denotes the present or past result of the destructive action. It is prefixed to vowel nouns and infixed with those beginning with a consonant (*w* is counted as a vowel).

- White ant (termite). *Anay*. *Inánay ang manñá libro* (the books were destroyed by the white ants [were white-anted]).
- Locust. *Bálang*. *Binabálang ang pálay* (the rice is being destroyed by the locusts).
- Rat. *Dagá*. *Dinadagá ang bigás* (the rice [hulled] is being destroyed by the rats [lit. is being "ratted"]).
- Crow. *Uak*. *Inuak ang saging* (the bananas are being destroyed by the crows [being "crowed"]).

XXII. *In*, prefixed or infixed, used with words denoting parts of the body indicates past or present pain or suffering in the part named. The first syllable of the root is reduplicated to indicate the present tense.

- Head. *Ulo*. *Inulo akó* (I had a headache). *Inuulo niya* (he [he] has a headache). *Masakit ang ulo ko* (my head aches).
- Chest. *Dibdib*. *Dinibdinib niya* (he had a pain in the chest).
- Stomach. *Sikmura*. *Sinisikmura ka?* (Does your stomach pain you?) *Opó, sinisikmura akó* (yes, sir; I have a pain in the stomach).
- Abdomen. *Tiyán*. *Tiniyán akó* (my abdomen pained me). *Tinitiyán akó* (my abdomen pains me).

XXIII. In like manner, *in*, prefixed to or inserted with roots signifying diseases may denote the past or present state of the disease. The first syllable of the root is reduplicated to indicate the present tense. If a chronic state of the disease is to be expressed, the patient is denoted by the suffixing of *in* (*hin*) to the root. (The future tense, it must be remembered, reduplicates the first syllable of the root.) The suffix *in* may also denote a physical defect or the result of a disease.

- Smallpox. *Bulutong*. *Ang binubulutong*, the person who is having smallpox. *Ang binulútong*, the person who has had smallpox. *Ang bulutongin*, the marks of smallpox. *Magbulútong*, to become marked by smallpox. *Magkabulútong*, to have an epidemic of smallpox.
- Asthma. *Hiká*. *Hikain*, asthmatic person.
- Gout. *Piyó*. *Piyohin*, gouty person.
- Abdomen. *Tiyán*. *Tiyain*, corpulent person.

"IN (HIN; NIN)" SUFFIXED.

XXIV. *In* (*hin*) suffixed to names of birds denotes gamecocks of the general color of the bird named. Some words change the accent of the root, while others retain the original accent. Ex.:

Hawk (several species). *Lawin*. *Lalawinin*, game cock of a brown color, like a hawk.
Crow. *Uak*. *Uuakin*, black game cock. It will be seen that the first syllable of the root is reduplicated.

XXV. *In* (*hin*) denotes the completed action or result of a verb which requires an object if suffixed to a verbal root of this nature; provided the root admits *in* for the direct object. Ex.:

To drink. *Uminum*. *Inumin*, drink.
To eat. *Kumain*. *Kanin*, food. *Kakanin*; *kakin*, refreshments, sweets, nuts. These last words formed with *ka* mean "food-resembling."
To sew (occasionally). *Tumahí*. *Tahiin*, anything sewed; tailor work. *Magtahi*, to sew in company (many) or to sew much. *Manahi*, to sew for a living. *Manamahí*, tailor; tailoress; seamstress, needlewoman (dressmaker). *Magpatahi*, to order to sew. Ex.: *Itó ang patahi niyá sa ákin* (this is what she told me to sew).
To graze. *Sumabsab*. *Angsabsabin*, what grazed, i. e., the grass. *Ang sabsaban*, the grazing place; pasture, etc.

XXVI. *In* used with verbal roots capable of expressing qualities which may be acquired or extended to persons, animals, etc., indicates the object of the action. Ex.:

To look out (as from a window). *Dumuñgao*. *Ang duñgauin*, what seen by looking out. This and similar forms contain no tense idea. *Ang dinuñgao*, what was or has been looked at thus. *Ang dinurungao*, what is being looked at thus. *Ang duruñgauan*, the window. *Manuñgao*, to look by many thus or sometimes to appear at the window (also idea of habit thus). Ex.: *Huwag kang manuñgao sa duruñgauan* (do not look out of [or appear at] the window). *Maruñgao*, to be at the window. *Maruruñgao siyá*, he is at the window. *Makaruñgao*, to look out of a window casually. *Magpaduñgao*, to order to look out. *Makiduñgao*, to join another in thus looking out. *Magkapaduñgao*, to look out suddenly, moving quickly in order to do so.
To swim. *Lumanñgoy*. *Maglanñgoy*, to swim carrying something. *Ang lanñgoyin*, what gained by swimming, or object swam for. *Ang ilanñgoy*, what carried while swimming, e. g., the clothes; also by what means.

- Langoyan*, a buoy. *Langoyán*, a place for swimming; where swimming may be done. *Pinaglangoyan*, place where swimming was done while carrying something. Ex.: *Marínong kang lumanṡoy?* *Hindí pō.* (Do you know how to swim? No, sir.) *Ano! Tagalog ka't hindi marínong kang lumanṡoy?* (What! You a Tagalog and don't know how to swim?) *Taga saan ka?* (Where are you from?) *Taga bundok, pō* (I live in the mountains, sir). *Palá* (I did not know it).
- To fly. *Lumipad.* *Ang liparin*, the object of the flight. *Ang ilipad*, the wings, or instrument of flight. *Ang liparan*, place of flight. *Maglipad*, to fly much, or to and fro. *Magpalipad*, to cause or teach to fly. *Ang pinalipad*, what set or taught to fly.
- To dive for; to dive (occasionally). *Sumisid.* *Ang sisirin*, what dove for. The reason for diving or the body submerged, *ang isisid.* *Ang sisiran*, the diving place. *Magsisid*, to dive much. *Ang pinagsisid*, what dove for much. *Manisid*, to dive professionally (for a living). *Maninisid*, diver.
- To run. *Tumakbó.* *Ang takbohin*, what may be run for. *Takbohin*, runaway. *Magtakbó*, to run much. *Ang itakbó*, the cause for running or what is carried while running. *Ang takbohan* (1) the place of running; (2) the person run away from; (3) the person for whom something may be carried. *Tumakbótakbó*, to rove about; to run around; to gad about. *Makatakbó*, to be able to run.
- XXVII. *In* used with *ma* adjectives which have an attributive sense imparts the idea of holding, considering, reputing, etc., according to the meaning of the adjective. This has been fully explained under the adjective (q. v.).
- XXVIII. *In* suffixed also expresses the act of causing emotion or sensation in others when used with roots which require no object, and form the class of verbs called neuters, which are generally expressed in English by "to be" followed by an adjective. It may also be prefixed.
- To be hungry. *Magútum.* Ex.: *Nagugútum ang cabayo* (the horse is hungry). *Honag mong gutumin ang cabayo* (don't let the horse go hungry). *Kagutuman*, hunger.
- To be thirsty. *Mauhao.* *Honag mong inuúhao ang aso* (don't let the dog remain thirsty, or be suffering from thirst.). Ex.: *Nagugútum bagá*

To be afraid.

kayó? (Are you hungry?) *Hind't nauúháo lámang akó* (No, I am only thirsty).

Matákot. Natatákot ka? (Are you afraid?) *Opó űga, akó'y natatákot* (yes, sir, I am afraid). *Makatákot*, to cause fear. *Ang ikatákot*, the cause of fright. *Ang katakotan*, the person feared, also thing feared. Ex.: *Anó ang kinatakokotan mo?* (What are you afraid of?) *Ang kinatakokotan ko'y ang mañgá tulisán* (I was afraid of the ladrones [bandits]). *Tumákot*, to frighten or scare another. *Ang takotin*, the person frightened. *Takotin mo siyá*, frighten (scare) him.

XXIX. It will be seen from the foregoing that *in* is not used with roots conjugated with *ma*, except in certain senses, as shown by the above examples.

XXX. *In* suffixed to terms for money forms words denoting an object or material costing the amount represented by the money quoted. The first syllable of the root is duplicated, but the accent does not change. Ex.:

Half peso (25 cents U. S. currency). *Salapí. Sasalapiin*, a half-peso's worth.

Peso (50 cents U. S. currency). *Pisos. Pipisosing*, a peso's worth.

XXXI. *In* suffixed to some nouns when paying compliments, etc., indicates that the party addressed resembles or partakes of the qualities expressed by the word used.

The Candá (which has a sweet odor). *Kandá. Kandahin*, a sweet person. Honey. *Pulot. Pulotin*, honey (term of endearment).

XXXII. Suffixed to roots capable of being expressed with the idea of plurality, *in* denotes something to have taken place many times. The accent of the root changes invariably. Ex.:

Idea of whipping. *Hampás. Hampasín*, whipped many times.

To lose; to miss. *Mawalá. Waláin*, to lose many times.

To sue another; to litigate. *Magúsap. Usapin*, a suit tried many times. *Palausap*, barrator (one who is continually engaging in causeless litigation).

XXXIII. *Nin*, when prefixed to class names of human beings signifies a resemblance to the class named. Ex.:

Woman; female. *Babaye. Babaynin*, effeminate man. *Binabaye*, has almost same meaning.

Man; male. *Lalaki. Lalakinin*, masculine or manish woman or girl.

XXXIV. The object to obtain possession of which an intransitive action is performed sometimes takes *in*, if not otherwise expressed. Ex.:

To go or come out; to take out. *Lumabás. Ang labasin*, who or what sought thus; object for which action performed. *Maglabás*, to take out. *Ang labsán*, what may be

- taken out, (as food from the cooking pot), or what may flow out of the body (as blood, etc.). Ex.: *Labsán mo akó nang kanin* (take some rice out for me). *Maglabás-labás*, to go out and come in.
- To jump. *Lumoksó. Ang loksohin*, what jumped for. *Ang loksohan*, the place of jumping. *Magloksó*, to jump much, or by many. *Magloksohan*, to jump by many in competition.
- To leap or jump down; (2) to alight. *Lumúsong. Ang lusongin*, object leaped down for or alighted for. *Ang lusongan*, the place of lighting. Idiom. *Lúsong na palad*, a leap (stroke) of luck. *Maglúsong*, to throw down or push down.
- To go or come down (the stairs or a ladder, etc.). *Pumanaog. Ang panaogin*, the object for which action may be performed. *Ang panaogan*, the place or person for whom action may be performed. Ex.: *Panaogan mo akó nang tubig* (bring me some water down here). *Magpanaog*, to bring something down thus, or to go or come down much.

XXXV. Some transitive (requiring an object) verbs *do not*, and some intransitive verbs *do*, admit *in*.

IN—AN.

XXXVI. *In* prefixed to or infix with a root to which *an* is suffixed at the same time is used to express the result of an action when the said result is a concrete object. Ex:

- To embroider mats (petates). *Magsábat. Sinabatan*, an embroidered mat (petate).
- To do fine needlework; to do fine sewing. *Sumúlam. Simulaman*, fine needlework, as a handkerchief or other article of fine sewing.

XXXVII. The same construction is also used to express the following: (1) Things prepared for food from the raw material. (2) Acts done with the object expressed by the root. (3) The refuse caused by some actions. Plurality with the last is expressed by the use of the definite prefix *pag* in connection with *in* (*pinag*). Ex.:

- Egg. *Ilog. Inillogán*, anything made from eggs, as cake or an omelet, etc.
- Honey. *Pulot. Pinulotán*, anything made with honey in it. *Pulotán*, sweets made from honey. *Pulot-gatà*, honey and coconut milk.
- To peel rattans (bejuco). *Kumayás. Kinayasan*, the peeling (sing.). *Ang pinagkayasan*, the peelings (plur.).
- To thresh. *Gumúik. Ginúikan*, straw. *Pinagúikan*, much straw. *Magúik*, to thresh much.
- To saw. *Lumagari. Pinaglagarian*, sawdust. *Ang manlalagari*, the sawyer.
- To sort cotton or silk; to cull; to pick over. *Pumili. Ang pinilihan*, the refuse; waste.

MA—IN (HIN).

XXXVIII. *In* (*hin*) *suffixed* and *ma* *prefixed* to roots signifying mental emotions, passions, and involuntary actions form adjectival nouns which generally require to be expressed in English by an adjective and a noun.

XXXIX. If the root admits of contraction, begins with *l*, or an intensive degree is to be expressed, the first syllable of the root may be reduplicated. These words have the accent on the last syllable as a rule. For examples see under *ma*.

XL. It may be repeated here that acquisition or assimilation is generally denoted by *in*; the instrument, if allowable, and the reason for the carrying out of the action by *i*; and the place, or the person from whom, by *an*. Additional examples:

To reach; to overtake; (2) to conclude (as a meeting).

Umábut. *Ang abutin*, what reached, etc. *Ang inábut*, what was reached, etc. *Ang abutan*, the person overtaken or thing reached for. *Uma-but*, to reach for one's self. *Magá-but*, to reach for another. *Ang pagábut*, the act of reaching. *Magabutan*, to reach for each other mutually. *Magabutabutan*, to reach many things or pass things from hand to hand in numbers. *Maka-ábut*, to take; to be able to reach. *Makiábut*, to ask another to reach for something. Ex.: *Nakiábut aká kay Juan nang tábig* (I asked Juan to reach me [get for me] some water).

To buy.

Bumili. *Ang bilhán* or *ang nabili*, what bought. *Ang ibili*, the purchasing agent (money or article). *Ang bilhán* or *ang nabilhán*, the person from whom bought. i. e., the seller. *Ang binilhán*, the person from whom something was or has been bought. *Ang ibinili*, (1) the money with which something was or has been bought; (2) the person for whom something was or has been bought. *Ang pagbili*, the buying; purchasing (act). *Mamili*, to buy much. *Ang pamimili*, the buying of many things (act). *Ang namimili*, the buyer by wholesale, or liberal buyer. Ex.: *Pinamili ko iyang manḡá kalákal* (I bought those goods at wholesale). *Maka-bili*, to be able to buy. *Ang nakabili*, the person able to buy (past). *Ang ipinabili*, the time, reason, or price in or for which something is or has been bought. *Ang manḡá pinabilhán*, the seller thus (many). *Ang kabilí*, the person with whom a purchase has been agreed upon. *Ang nagkabilihan*, the buyer and seller thus agreed (past tense). *Ang pagkabilhán*, the cost (past tense). Ex.: *Pagkabilhán ko man*

	<i>nang búhay, paroróon akó</i> (even if it should cost me my life, I will go).
To sell.	<i>Magbili.</i> <i>Ang ipagbili</i> , what sold. <i>Ang ipinagbili</i> , what was or has been sold. <i>Ang pinagbilhán</i> , the person to whom sold (past tense); the place, or the price. <i>Ang nai-pagbili</i> , what has been sold by error. <i>Ang napagbilhán</i> , the money realized from what has been sold. <i>Ang pagbibili</i> , the act of selling. (The act of buying is <i>ang pagbili</i> .) <i>Magbibili</i> , to sell by wholesale.
To snatch; to pull up by the roots; to take by force.	<i>Kumamkam.</i> <i>Ang kinamkam</i> , what snatched, etc., thus (past tense). <i>Ang kamkamin</i> , what snatched, pulled up, etc. (no tense idea). <i>Mangamkam</i> , to go about pulling up things (as a gardener pulls up weeds).
To take.	<i>Kumuha.</i> <i>Ang kinuha</i> , what was or has been taken. <i>Ang ikuha</i> , the means for taking (no tense idea). <i>Ang kunin</i> , what taken (no tense idea). <i>Ang ikinuha</i> , the means by which something was or has been taken. <i>Ang kundan</i> , the place or person from whom taken.
To request; to ask for.	<i>Humingi.</i> <i>Ang hiningi</i> , what asked for. <i>Ang nahingi</i> , what obtained by asking. <i>Ang hingin</i> , what asked for (no tense idea).
To close the hand.	<i>Kumimkim.</i> <i>Magkimkim</i> , to grasp; to close the hand upon. <i>Ang kimkimin</i> , what grasped. <i>Ang kinimkim</i> , what was or has been grasped. <i>Ang ikimkim</i> , the grasping instrument; e. g., the hand.

THE PARTICLE I.

I. The definite particle *i*, which is almost invariably a prefix and found as an infix with a very few words for strictly euphonic reasons, is used with sentences or phrases by which the subject is represented as losing control of something, expulsion, cause, means, instrument, time (not tense), and verbs of adjusting, copying into, transferring, translating, transplanting, etc., in the latter case indicating the object of the verb.

II. Sentences or phrases including a verb with *i* have the agent in the genitive, the direct object in the accusative (if there is a direct object), and the word denoting the instrument, time, or cause in the nominative. The nominative word is emphasized by being placed at the beginning of the sentence or phrase.

To pinion; to tie the hands.

Gumápos. *Ang igapos*, the means—i. e., the rope. Ex.: *Igapos mo sa bilangoín itong pantalí* (Pinion the prisoner with this rope). Emphatic: *Itong pantalí igapos mo sa bilangoín* (with this rope pinion the prisoner).

III. *I*, meaning cause, is generally combined with *ka*, the definite form of *maka*, forming *ika*; and further with *in* for the past and present tenses, *ikina*.

To come here.

Pumarito. *Ang ipinarito*, the reason or time of coming here. *Ang ikinaparito*, the reason or time thus (past tense). Ex.: *Anó ang ikinaparito mo?* (What did you come here for?) *Si Juan ang ikinaparito ko* (Juan was the cause of my having come here). *Sino ang pinaritoan mo?* (Who did you come to see here?) *Si Juan* (Juan).

IV. Some verbal roots have the idea of going away, leaving, etc., inherent in themselves, and therefore have the definite in either *in* or *i*. Ex.:

To go away; to leave.

Umalis. *Ang inalis*, the leaving (pref. to *ang ialis*). *Kahapon, ang inalis ko* (yesterday, I left). *Ang pagalis*, the act of leaving. *Magalís*, to take something away. *Ang pagaalis*, the action of taking something away. *Kapagaalis ko nitó ngayón* (I have just finished taking this away). *Makaalis*, to be able to go away. *Makapagalis*, to be able to take away.

V. An indirect object following a preposition takes the genitive with a sentence or phrase using *i*, but the construction of the rest of the sentence or phrase is unchanged. Ex.:

To buy.

Bumili. *Ibili mo ang batà nang kakanin* (Buy some sweets for the child).

To carry; to accompany.

Humatid. *Ihatid mo akó sa báhay nang amá mo* (Accompany me to your father's house [to the house of your father]). *Maghatid*, to send; to remit. *Maghatidhatiran*, to send to each other mutually.

To look for.

Humánap. *Ihánap mo akó nang isang mabuting cabayo* (Look for a good horse for me). *Ihánap mo ako nang mangá itlog* (Look for some eggs for me).

VI. The person for whom some act is done and the indirect object of an action benefiting or performed for the benefit of another, take the nominative; the verb being used with *i* and the proper tense forms. The foregoing sentences are also examples of this, as well as the following examples:

To cook; to make by cooking or like process.

Maglutò. Ex.: *Ipaglutò mo ang capitán nang sicolate* (Make some chocolate for the captain). *Ipaglutò mo akó nang kanin* (Cook me some rice).

To build a house.

Magbáhay. *Ipagbáhay mo akó* (Build me a house).

VII. *I* generally replaces *in* with verbs which admit both direct and indirect objects, *i* being used to express the direct object (accusative) and *an* expressing the indirect object (dative, etc.). Ex.:

To recommend.

Magbilin. *Ang ipagbilin*, the recommendation. *Ang ipinagbilin*, what was or has been recommended. *Ang pagbilingan*, the person recommended (no tense idea). *Ang pinagbilingan*, the person who was or has been recommended.

To make a gift; to present with.

Magbiyaya. *Ang ipinagbiyaya*, what was or has been given, i. e., the gift. *Ang pinagbiyayaán*, the person to whom something was or has been given. *Mabiyayang táuo*, a liberal person.

To advise.

Maghátol. This verb also means in some cases to procure women. *Ang ihátol*, the advice. *Ang ihinátol*, what was or has been advised. *Ang hatolan*, the person advised. *Ang hinatolan*, the person who was or has been advised. *Ang ipaghátol*, the woman procured. *Mapaghátol na lalaki*, procurer; panderer. *Mapaghátol na babaye*, procuress.

To give back; to restore.

Magsaoli. This verb also means to go back, to return to the place of starting. *Ang isinaoli*, what was or has been restored. *Ang sinaolian*, the person to whom something was or has been restored. *Ang pagsaolán*, the place returned to.

To tell; to narrate; to report.

Magsalitá. *Ang salitin*, what told or reported (no tense idea). *Ang sinalitá*; *ang isinalitá*, what was or has been told, etc. *Ang sinasalitá*; *ang isinasalitá*, what is being told, etc. *Ang sasalitin*; *ang isasalitá*, what will be told or reported. *Ang pagsalitaán*, the person told or reported to (no tense idea). *Ang pinagsalitaán*, the person told, etc. (past tense). *Ang pinagsasalitaán*, the person being told or reported to (present tense). *Ang pagsasalitaán*, the person to be told or reported to (future tense). *Ang ipinagsalitá*, what was told and the reason for telling. *Ang nagsalitá*, the teller (past tense). *Ang nagsasalitá*, the narrator (present tense). *Ang magsasalitá*, the teller (future tense). *Ang kasalitaan*, the companion in telling; the coreporter. *Masalitá*, garrulous, like an aged person.

To talk; to speak.

Sumabi. *Ang sabihin*, what said or the person or thing mentioned. *Magsabi*, to converse; to say.

Ang isabi, the reason or cause of the conversation. *Ang isinabi*, what was or has been said. *Ang ipinagsabi*, what was or has been said and the reason or cause. *Ang sabihan*, the conversation or story. *Ang pinagsabihan*, what said to a certain person or said at a certain place.

To signal.

Tumurò. Magturò, to point out; to show; (f.) to teach. *Ang itinurò*, what signaled, pointed out or taught. *Ang tinuroan*, person shown (taught) or signaled to.

Other verbs which have two objects like the foregoing are *umáral*, "to teach;" *magbalitá*, "to report;" *magbigay*, "to give;" and *magbili*, "to sell," which have been or will be explained in other places.

VIII. In the majority of cases *i* expresses the means or instrument by which an action is brought about. It is *prefixed* directly to the root for those conjugated with *um* in any manner, and to the verbalizing particle in the other conjugations. This applies to all tenses. The first syllable of the root or the last syllable of the particle, as the case may be, reduplicate in the present and future tenses. In the second pluperfect and second future perfect tenses the particle *i* is inserted between the particle *na* or *ma* and the root, whether the latter be simple or compound. (See tables.)

IX. The root denoting an instrument, if capable of conjugation, may denote the indirect object, if there is no nominal direct object in the sentence. Ex.: *Anó ang ipinatay niyá?* (What was he killed with?) *Ibináril niyá* (he was killed with a gun). With *in* the sentence would be: *pinatay niyá nang báril* (he was killed with a gun). In the last example the nominal subject *báril* is expressed. (See tables for the conjugation of an instrument with *i*, and with means for accomplishment of an action.)

X. *I* is also used, as has been stated, to express the means for the accomplishment of an action. Ex.: *Walá siyang ibili nitong báhay* (he is without the means to buy this house). *Mayroón akó ibabayad sa iyó* (I have the means to pay you).

XI. *I* combined with *in* may express the direct object (accusative) of actions performed for the benefit of others, which may also be expressed by *in* alone; *an* expresses place in general with such verbs; and *i* combined with *pag* and *pinag* according to the tense, expresses the person who is, was, has been, or will be the beneficiary of the action.

To roast (meat); to bake or fry (fish or meat). *Magihao. Ang iniihao*, what is being fried or roasted. *Ang ipinagihao*, the person for whom something is being roasted, etc. *Ang ihaoan*, the frying pan or roaster. *Ang pinagihaoan*, the place of roasting.

To scald or make, as tea; to boil (as potatoes, etc.). *Maglagà. Ang inilagà*, what boiled or made thus. *Ang ipaglagà*, the person for whom to be made. *Ang lagaán*, the cooking pot, teapot, etc. Ex.: *Ipaglagà mo akó nang sa* (make me some tea).

To cook. *Maglutò. Ang lutuin*, what cooked. *Ang inilutò*, what cooked (see next paragraph). *Ang lutóan*, the cooking utensil. *Ang paglutóan*, the cooking place.

XII. When roots beginning with *h*, *l*, or a vowel (including *w*) are conjugated with *in* and instrumental *i*, etc., the Tagalog reverses the particle

in to *ni* or changes it to *na*, in order to avoid the harsh sounds of the double *i*, especially with roots commencing with *i*. Ex.:

To throw down.

Maghúlog. *Ang ihúlog*, what dashed to ground or thrown down (no tense idea). *Ang ihinúlog* or *ang inahúlog*, what was or has been thrown down, etc. *Ang ihinuhúlog* or *ang inahuhúlog*, what is being thrown down, etc. *Ang ihuhúlog*, what will be thrown down, etc. (See tables for these.)

To place; to put.

Maglagay. *Ang ilagay*, what placed. *Ang ilinagay*; *ang inilagay* or *ang inalagay*, what was or has been placed.

To get rid of; to disappear.

Magwald. *Ang iniwald*, what was or has been gotten rid of, etc.

XIII. With certain classes of verbs such as (1) those requiring two complements, e. g., *magsalita*, "to tell;" *magutang*, "to lend;" *magbigay*, "to give," etc., and (2) with those expressing expulsive or dispersive action, e. g., *magtapon*, "to throw away;" *magsabog*, "to scatter seed, etc.," *i* forms a true passive, which may be so expressed in English.

XIV. With verbal roots not included in the foregoing classes *i* forms an expression peculiar to Tagalog and allied languages by denoting either the instrument, cause, or time of the action. In these cases the cause, reason, instrument, or time becomes the subject of the sentence in the nominative case, especially if the sentence should include an indirect complement expressive of such instrument, cause, time, etc., in addition to a direct object. Ex.:

(1) To give.

Magbigay. *Ang ibinigay*, what was or has been given. Ex.: *Ibinigay ni Juan iyang salapi* (that money was the gift of Juan).

(2) To throw away.

Magtapon. *Tumapon*, to cast (as a net). Ex. with *magtapon*: *Iinapon ko ang sulat* (I threw the letter away). *Ano ang gagawin ko nitong isda?* (What shall I do with this fish?) *Itapon mo* (throw it away). Ex. with *tumapon*: *Minsang itapon nahuli ko itong isda* (I caught this fish with one throw [of the net]). *Ang taponan*, the fish line; also, where anything may be thrown; the scrap hole or heap.

To plant; to sow.

Magtanim. (2) Also to bear hate or rancor toward another. *Aking itinatanim itong palay* (I am planting this rice). *Ang tamnán*, the place of planting. As will be seen, besides being contracted, there is a transposition with *m* and *n* with this word with suffixed *an*.

(See tables for conjugation of *sumabog*, to sow, with *i*.)

XV. If the instrument is expressed in full with a verb using the expulsive *i*, the instrument takes the proper preposition in the genitive. Ex.: *Itinapon niya ang buhangin nang panukay* (he threw the sand away with a hoe).

XVI. (1) Roots which take *mag* for the primary idea in the indefinite generally have *i* for the corresponding definite, combined with *in* for the past and present tenses. *Um* roots generally take *in* only for the simple definite (direct object). (2) Roots which vary in meaning according to the verbalizing prefix or infix *um*, *mag*, etc., generally retain the definite form of *mag*, *magka*, etc., with *i*, forming *ipag*, *ipinag*, *ipa*, *ipina*, etc., as prefixes to the root. (See tables for conjugation of *kumálat*, to spread, to propagate (of its own accord); *magkálat*, to spread widely (by outside agency). Ex.:

- (1) To sun; to put in the sunshine. *Magbilad*. *Ang ibinilad*, what was or has been put in the sunlight, as clothes to dry. *Ang bilarán*, the place. *Ang bilaran*, the rope by which suspended, etc. *Ang ibilad*, what sunned, dried in the sun, etc.
- To pour out. *Magbuhos*. *Ang ibuhos*, what poured out. *Ang ibinuhos*, what has been poured out. *Mamuhos*, to spill out; (2) fig. to spread out or run to, as a road. Ex.: *Sá an nunuhos itong daan?* (Where does this road run to?) *Nunuhos sa bayan* (it goes to town). *Magkabuhos*, to run together (as two roads). *Nagkakabuhos ang dalawang daan*, the two roads run together. *Kabuhos dugó*, of the same blood, as children of the same mother.
- To scatter. *Magbulagsak*, var. *magbulaksak*. *Ang ibulagsak*, what scattered. *Ang ibinulagsak*, what was or has been scattered. *Ang ibinibulagsak*, what is being scattered. *Ang ibubulagsak*, what will be scattered.
- To add. *Magdagdag*. *Ang idagdag*, what added. *Ang idinagdag*, what was added. *Ang dagdagan*, what has been added to. *Ang mandaragdag*, the adder.
- To heap up; to lay in layers. *Magpátong*. *Ang ipátong*, what heaped up or laid in layers. Also used for generations. Ex.: *Ilán ang pátong ang nagmula sa Lakan-dola?* (How many generations have there been since Lacandola?)
- (2) To spread; to propagate (of its own accord). *Kumálat*. *Ang ikálat*, what may spread. *Ang ikinálat*, what has spread.
- To spread widely (by outside agency). *Magkálat*. *Ang ipagkálat*, what may be spread thus. *Ang ipinagkálat*, what was or has been so spread. Ex. (indef.): *Nagkakálat si kuan nang wikang nakasasamd sa kopoua tauo* (what's his name has been spreading bad reports all over about his neighbor). *Kálatkálat ang dilà niyá* (he has a most tattling tongue).
- To borrow (money only). *Umítang*. *Ang utángin*, the loan. *Ang utáñgan*, the person from whom borrowed. *Ang iítang*, the cause.

To lend (money only).

Magútang. (Also to borrow much.)
Ang ipinagútang, the loan.

To lend willingly.

Magpaútang. *Ang ipaútang,* the loan made thus. *Ang pautanín,* the person lent to thus. Ex.: *Pautanín mo akó nang pisos* (lend me a peso). *Isang salapí lámang ang ipauútang ko sa iyó* (I will only lend you a half peso). *Ipináutang ko sa iyó ang salapí ko* (I have lent my money to you). *Bákit hindi mo akó pinauútang nang salapí?* (Why won't you lend me some money?) *Sa pagka't wala,* (because I have none). *Paútang,* credit. *Kautanín,* debt.

XVII. This is also shown by *bumili*, "to buy;" and *magbili*, "to sell," already explained).

To buy by retail (on a small scale).

Umutay. *Ang imutay,* what was bought thus.

To sell on a small scale.

Mugutay. *Ang ipinagutay,* what was sold thus.

XVIII (1) *Ika* (*ikina* for past and present tenses) is generally used to express cause or reason, and also time (for the latter see under *ma*).

To destroy.

Sumirâ. *Magsirâ,* to destroy much.
Makasirâ, to be able to destroy.
Ex.: *Ang ikinasirâ nang kaníyang ari ang pagsusugal* (gambling was the cause by which he lost his property).

To be sad.

Mahápis. *Makahápis,* to cause sadness. *Ang ikahápis,* the cause of sadness (no tense idea). Ex.: *Ikinahápis ko ang pagkamatay niyá* (I was saddened by his dying [death]). *Ikinahahapis ko ang pagkamatay niyá* (I am saddened by his death). *Ikahahápis mo ang pagkamatay ni Gat Juan* (You will be saddened by the death of Don Juan). *Kahapisan,* sadness (abstr.). *Kahápisishápis,* sad or sorrowful object or spectacle; also great sorrow.

(2) *Ika* (*ikina*) also expresses well-perfected acts resulting from a slow process or development.

To become better.

Gumaling. *Maggaling,* to adorn. *Ang galinín,* what adorned. *Magaling,* to be better; also "good," "clever." *Mangaling,* to become much better. *Makagaling,* to do good. *Ang ikagaling,* the cause of betterment. Ex.: *Ang manáá gamot ay siyang ikinagagaling nang manáá may sakit* (medicines are what cause the recovery of those who are ill). *Ang panahá'y ang ikinagaling niyá* (the

weather caused his improvement). *Ang paginum nitong gamot ang ikinagaling nilá* (the taking of this medicine was what caused them to recover). *Magpagaling*, to prosper. *Ang pinagagaling*, person or thing prospering. *Ang nagagaling*, person improving. *Magpakagaling*, to improve one's self; to correct one's self. Ex.: *Magpakagaling kayó nang manḡá asal ninyó* (Improve yourselves in your customs [or manners]). *Kagaliṅgan*, goodness; improvement.

(3) *Ika*, as well as *i* alone, prefixed to intransitive verbs indicate time as well as cause or reason. Ex.:

To repent.

Magsisi. *Ang ipinagsisi*, the time, cause, or reason of repentance (past tense). *Sumisi*, to quarrel with openly. *Ang isisi*, the cause.

To be asleep or sleepy.

Magpakasisi, to repent deeply. *Matúlog*. *Natutúlog bagá kayó?* (Are you sleepy?) *Oó; ibig ko sana ṅḡá matúlog* (Yes; I would like to go to sleep). *Makatúlog*, to fall asleep. *Ang ikatúlog*, the time or cause of falling asleep.

XIX. *I* is generally used alone to express cause or reason with verbs which do not require an object to complete the meaning (intransitives):

To obey; to follow.

Sumunod. *Ang isunod*, the cause of obedience or following. Ex.: *Anó ang isinusunod nang manḡá sundalo sa kanilang pundò?* (Why do soldiers obey [follow] their commanding officer [chief]?). *Ang panunumpa 't pitagan ay ang isinusunod nilá* (Their obedience is on account of their oath and also their respect).

To weep (purposely).

Tumanḡis. *Magtanḡis*, to weep much or by many. *Matanḡis*, to weep (invol.). *Ang itanḡis*, the cause or reason of weeping. *Magpatanḡis*, to weep excessively. *Makitāḡis*, to join another in weeping. Ex.: *Bákit namanāḡis yaong babaye?* (Why is that woman weeping [crying]?). *Ang itinatanḡis niyá'y ang kamatayan nang anak* (Her crying is caused by the death of [her] child).

To remain behind (letting others go ahead).

Tumirá. *Magtirá*, to allow something to remain. *Ang itimirá*, what was or has been left behind; also the remaining behind. Ex.: *Ikao ang itimirá ko dito* (I have remained here on your account). *Matirá*, to be left behind. *Walang natirá*, not one remained.

XX. In like manner intransitive verbs also express time (not tense). If the expression for the time is definite, it may either precede or follow the verb, but if the time is indefinite it should always precede. Verbs which require *ika* (*ikina*) for cause or reason likewise have the same combination to express time:

To arrive.

Dumáting. *Ang idátang*, the time of arrival. Ex.: *Anó ang oras ang idinátang niyá?* (What time [hour] did he [she] come?). *Ang idinátang niyá ang tanghali* (He [she] came at noon). *Anó ang arao na idarátang nilá?* (What day will they come?). *Ang ikalimang arao nang bouan* (The fifth [day] of the month).

To embark or travel (also to mount).

Sumakay. *Ang sakayán*, what embarked on or mounted. *Ang isinakay*, the reason or time (past tense) of embarking, mounting, etc. Ex.: *Ang taong isinakay ko sa Filipinas* (The year [in which] I embarked for the Philippines).

To eat.

Kumain. *Ang ikinain*, the reason or time of eating (past tense). Ex.: *Dí ikinakain ang buñgang hilao kailan man* (green fruit should never be eaten).

To die.

Mamatay. *Ang oras na ikinamatay niyá*, the hour at which he died.

XXI. *I* is also used with verbs of adjusting, conforming, copying into, transferring, translating, transplanting, etc., to indicate what has been thus transferred, translated, etc.

To conform; to make suitable; to get ready.

Magbágay. *Ang ibinágay*, what was or has been made suitable. Ex.: *Ibágay itó doon* (Make [do] this like that). *Magbágay ka nang maníá bata magsasayáo* (Get the children ready for the party). *Mabágay*, to be proper or suitable; also to be proportioned. Ex. (1) *Nababágay bagá sa isang dalaga ang lumákad na nagiisá sa maníá lansañan?* (Is it proper, then, for a young woman to go alone about the streets?) *Mababagáyan nang hirap ang laki nang kasalanan* (The punishment will be suitable for the gravity of the offense). [The punishment will fit the crime.] (2) *Dili nababágay siyá sa kamilang kataasan* (He [she] is not proportioned to his [her] height). The act of making suitable, *ang pagkabágay*. Ex.: *Anó ang pagkabágay nitó doon?* (What has this to do with that?) As a noun, *bágay* means "thing, matter, subject, size, proportion, appearance." Ex.: *Anó bagá ang bágay?* (What, then, is the matter?) *Ayudn akó*

- (I don't know.) *Anó ang bágay niya, Americano kung Castila?* (What does he look like, an American or a Spaniard?) *Americano pó* (an American, sir.) *Bágay sa,* "as for," "as to." Ex.: *Bágay sa ákin* (as for me). *Bagay sa kaniya* (as for him [her]). *Bagay sa ibang bágay* (as to other matters), etc. *Bágaybágay*, different things (in class; species, etc.). *Magkabágaybágay*, to differ much. Ex.: *Nagkabágaybágay silá sa pagdararamit* (They differ much in their manner of dress)
- To compare. *Maghatimbauð.* *Ang ipinaghatimbauð*, what was or has been compared. *Humatimbauð*, to imitate another. *Ang hatimbauan*, the person imitated. *Kahatimbauð*, like, alike (object). *Kahalimbauan*, resemblance.
- To equalize. *Magpará.* *Ang ipinará*, what was or has been equalized.
- To (1) transfer; (2) translate; (3) transplant; (4) copy out, and (5) to change from one vessel to another; to empty. *Magsalin.* *Ang isinalin*, what has been or was transferred, translated, etc. (2) *Isalin mo ito sa wikang Tagalog* (translate this into Tagalog). (5) *Isalin mo ang lamang nitong buslò* (empty out the contents of this basket).

THE PARTICLE AN (HAN).

I. *An* (*han* after acute final vowel), sometimes *nan*, is suffixed with all tenses of the verb. The particle *in*, either alone or in combination with *pag* (*pinag*), etc., is retained in the past and present tenses. For the conjugation of roots with *an* and *han* see the tables at end of book.

II. *An* usually represents place, or expresses the case called *locative* in many European languages, replacing an adverb of place or the preposition which would be employed with another form of conjugation. Thus, if a sentence with a verb other than those which admit a person or place as the direct object, or those requiring *an* for euphonic reasons, includes an indirect complement of place relating to the action, the use of *an* with the verb expresses the relation of case expressed in English by a preposition.

- To gather; to pluck (as flowers); to break off. *Pumitás.* Ex.: *Anó ang pinipitás mo diyán?* (What are you gathering there?) *Akô'y pungmipitás nang bulaklak* (I am gathering some flowers). *Ang halamang'y ang lugar* (Sp.) *na pinipitasan ni Ambrosia nang mangá bulaklak* (Ambrosia is gathering the flowers in the garden); lit., "the garden is the place where are being gathered by Ambrosia the flowers.")
- To die. *Mamatay.* *Ang kamatayán*, the place of death, distinguished by the final accent from *kamatáyan*, death (abstract). Ex.: *Ilong bahay na itó ang kinamatayán ni amá* (father

died in this house); lit., "this house was the dying place of (my) father."

III. If a verbal action admits of a place for its direct object, the latter is generally expressed by *an*.

To (1) open; (2) uncover.

Magbukás. *Angbukasin*, what opened or uncovered. *Ang ipagbukás*, the means by which opened or uncovered. *Ang bukasán*, the place opened or uncovered; also the person or object uncovered. Contracted many times to *buksín*, especially for the imperative. Ex.: *Buksín mo ang pinto* (open the door).

To sprinkle from the mouth (as Chinamen do clothes); also to bubble up (as water from a fountain or spring).

Magbugá. *Ang bughán*, the place of such sprinkling, or the object so treated. Ex.: *Hindî bughán mo ang mangá damit* (don't sprinkle the clothes from the mouth). There is also an idiom: *Bughán mo natin itong bago mong damit* (treat us on account of your new clothes); "wet down your new stripes."

To fill; to make up.

Magpunô. *Ang punán*, the place of filling, or making up. Ex.: *Magpunô ka nang labing dalawá* (make up twelve [a dozen]). *Punán mo ang mangá tasa* (fill the cups). *Pupunán ko bagá ang mangá vaso?* (Shall I fill the glasses?) *Magpunô*, with grave accent, stress on next to last syllable means to begin; to govern; to head; to lead; to pre-side. *Mamunô*, to go ahead or in front.

To line.

Magsapín. *Ang sapnán*, the place of lining, etc., also the imperative. *Ang isapín*, the material. *Sapín*, shoe or sandal. *Kasapín*, a leaf (of a book) or sheet (of paper). *Sapinsapín*, many leaves, sheets, or folds of lining.

To plant; to sow.

Magtanim. (2) also to bear hate or rancor toward another. *Ang tannán*, the place or manner of planting. Ex.: *Tinamnáni Tomás ang kaniyang búkid nang mákina* (*máquina*) (Thomas planted his field by machinery). As has been noted before, besides a contraction, there is a transposition between *n* and *m* with this definite.

To cover.

Tumakip. *Magtakip* (1) to cover up; (2) to fish from many canoes, getting the fish in between. *Ang takpán*, what covered or the place. *Takpán mo ang tapayan* (cover the jar).

IV. *An* is generally used to indicate the person affected by an action with verbs which require a person as the direct object.

To menace; to threaten.

Magbalà. *Ang pagbalaan*, the person menaced or threatened.

To frighten by rushing out from hiding and shouting.

Bumalagá. *Magbalagá*, to frighten much. *Ang balaghín* or *ang bala-ghán*, the person thus frightened. *Kababalaghang gawá*, a marvelous work. *Kabalabalagá itong gawang itó* (this [is] a most wonderful work).

To diminish (of itself).

Bumauas. *Magbauas*, to diminish by outside agency. *Ang bauasin*, what diminished. *Ang bauasan*, the place (corresp. to *um*). *Ang pagbauasan*, place (corresp. to *mag*), the person to whom something is given thus. *Mabauas*, to diminish (inan. action). *Ang nabauas*, what taken from. *Makabauas*, to cause to diminish. *Magpabauas*, to order or request to diminish. Ex.: *Bauasan mo iyang maníngá tapayan* (take something out of those jars). *Magbauas ka nang halaga*, reduce the price. *Hindí mabauasan ko sa limang pesos*, I can not let it fall below ₱5. *Nabauas na ang hangin* (the wind has diminished now).

To give.

Magbigay. *Ang ibigay*, the gift. *Ang ibinigay*, what was or has been given. *Ang bigyán*, the person receiving a gift. *Ang binigyan*, the person to whom something was or has been given. *Mapagbigay*, generous; liberal; indulgent. *Mamigay*, to give much; to lavish. Ex. *Anó ang ibinigay mo?* (What did you give?) *Bigyan mo akó nang kaunting makakain*, give me a little refreshment [to eat]. *Bigyan mo akó nang itlog kun mayroon* (give me some eggs if there are any). *Si Juan ang binigyang ko* (I gave it to Juan). *Si Tomás ang bibigyang ko* (I will give it to Tomás). *Ang ipamigay*, what lavished. Ex.: *Ipinamigay niyá itong lahat* (he has lavished all this). *Ipinamimigay nilá itong lahat* (they are lavishing all this). *Ipinamimigay niyó itong lahat?* (You will lavish all this?)

To trade or sell rice.

Magbigás. *Ang pagbigasan*, the seller or dealer in rice. *Iyang pítak ang pinagbigasan niyá* (he made that money selling (trading) rice). *Makibigás*, to ask for a little rice (see particle *maki*).

To guard; watch; look out.

Magbantay. Also means to make a bird snare from bamboo. *Ma-mantay*, to catch birds with a "bantay." *Ang namantay*, what caught. *Ang binabantay* or *ang pinapaghabantay*, the person standing guard, watching or looking out. *Ang bantayan*, the sentry box, post; watchtower; look out place. Also *Ang pagbantayan*. *Ang bantayán* (1), thing or person guarded or watched; also imperative without art. Ex.: *Bantayán mo itong bahay itó* (watch this house). *Binantayán ko ang cuartel* (I was on guard at the barracks). *Binabantayán niyá ang cuartel* (he is on guard at the barracks). (2) arms or scales or correctness of the balance. (3) A bamboo bed for sick persons under which a fire may be made. *Magbantayán*, to make such a bed. *Ang bantayanin*, the material; *ang bantayanan*, the place of such a bed.

To charge against (as a debtor).

Magbintang. (2) To bear false testimony against another. *Ang pagbintanġan* (1), the person charged; (2) the person sworn against falsely. *Ang ipagbintang*, what so sworn, i. e., the testimony. Ex.: (1) *Pinagbintanġan akó nang sampoung pesos* (I was charged up with ten pesos). (2) *Pinagbintanġan niyá akó* (he bore false testimony against me). *Ang pagbintang*, the act of swearing falsely. *Ang bintanġan*, *ang mabintanġin*, *ang mapagbintang*, the person who habitually swears falsely; perjurer.

To dress one's self.

Dumamit. *Daramtín*, clothes (pres. tense). *Ang damtán*, the person dressed or clothed. *Magdamit*, to dress or clothe another. *Ang pagdaramit*, the act of dressing (pres. tense). *Magparamit*, to cause or order to be clothed. Ex.: *Paramtán mo ang walang damit* (clothe those who are without clothes). *Bákit hindi mo pinadaramtán ang anak mo?* (Why don't you clothe your child?) *Sapagka't walá akong maibili nang damit* (because I have nothing to buy clothes with).

To deceive.

Magdayà. *Ang pagdayaan*, the person deceived. *Ang pagdarayà*, the act of deceiving. *Magparayà*, to permit deception. *Magparayà ka*, permit the deception. *Parayà*, to consent or allow one's self to be deceived. *Magdarayà*, fraudulent; cheating (adj.).

- To kiss. *Humalik*. *Ang hagkán*, the person kissed. *Maghalik*, to kiss each other (dual). *Ang mañgá pinaghagkán* (the two who have kissed each other.) *Pahalik*, to request to kiss. Ex.: *Pahalik pó kayó sa kamay* (permit me to kiss your hand). (Sp. Q. B. S. M.)
- To be sorry. *Mahináyang* (from *sdyang*, idea of sorrow). *Ang kinahinayanngan*, the person for whom sorry, or for what reason sorrow is felt. Ex.: *Kinahihinayanngan ko siyá* (I feel sorry for him—lit., he is the person I am sorry for.) *Manhináyang*, to be very sorry. *Ang panhinayanngan*, the person for whom felt, or the cause of much sorrow. *Magpahináyang*, to regret a loss of any kind.
- To steal. *Magnákao*. *Ang pinagnákao*, what was or has been stolen. *Ang magnanákao*, the thief. *Ang pag-nakauan*, the person robbed. Ex.: *Sino ang magnanákao?* (Who is the thief?) *Sino ang pinagnakauan mo?* (Who did you steal from?)
- To listen to. *Pakinig*. *Ang pakingán*, the person listening. Ex.: *Pakingán ninyó ang áral* (listen [ye] to what is taught).
- To teach. *Umáral*. *Ang aralan*, the person taught. *Ang íaral*, what taught—i. e., the lesson. *Ang iniáral*, what was or has been taught. *Ang ungmaáral*, the teacher. *Ang pagáral*, the act of teaching. *Magáral*, to study; to learn. *Ang pagaralán*, the source of learning—i. e., the teacher or the book, etc. *Ang magáral*, what learned. *Ang pagáral*, the act of studying. (Note that the “act of teaching” is expressed without reduplication of the initial syllable of the root.) *Aral* is said to be from Sansk. *āchāra*, custom; habit; rule; by Kern, but Pardo de Tavera thinks it doubtful. *Ajar* is Malay, “to teach or to learn” from Javanese. *Asul*, custom; habit; is more likely to be from Sansk. *āchāra*. For further modifications of *áral* with particles, see under *man*.
- To be charitable. *Maauá*, also compassionate; charitable (adj.). *Maauain*; *mapagkaauá*, a humane or charitable person. *Ang auaan*, the recipient of compassion or charity. *Ang pagkaauá*, the act of charity or compassion. *Kaauaan*, (abst.) charity,

To hear (casually).

compassion. Ex.: *Kaauan mo siyá* (have charity [or compassion] for him). *Ang kinaauaan*, what given in charity or extended in compassion. *Ang ikinaauð*, the cause of giving in charity or extending compassion. *Makaaauð*, to move to compassion. *Magmakaaauð*, to be able to move to compassion. (*Auð*, is generally reduplicated. Ex.: *Nagmamakaaauðauð akó itong dukhá* (this poor [person] moves me to compassion). *Ang ipinagmama-kaauð*, the cause of being able to move to compassion. *Paauð*, to ask for charity; to plead or beg for mercy, etc. Ex.: *Napaauð siyá sa ákin* (he begged me for mercy).

Marinígig. *Duminígig*, to hear purposely. *Ang narinígig*, what heard casually. *Ang dinígín*, what heard purposely, as conversation directed to person. *Ang dinígán*, the person listened to. *An* indicates person, *in* the thing, with this verb and the following one, also others which will be seen in other places. *Makarínígig*, to be able to hear. *Magkarínígig*, to be deceived by the hearing. *Magparínígig*, to force another to listen. Ex.: *Wala akong dinígig* (I heard nothing); lit., "I (was) without hearing." *Narinígig mo ang sinabi ko?* (Did you hear what I told you?) *Hindí konarinígig* (I did not hear); "I was not able to hear." *Nakadírínígig ka bagá?* (Did you hear?) Lit.: "Are you hearing?" *Nagkarínígán akó* (my hearing deceived me).

(1) To untie; to loosen; (fig.) to set free; (2) to absolve.

Kumalag. *Ang kalgín*, what untied or loosened. *Ang kalgán*, person set at liberty or absolved. *Ang kalagpañgao*, the jailor's fees in former times, when set free.

V. In actions by which the subject tries to draw something to himself, *an* stands for the person from whom that something is drawn.

To ask for; to request.

Huminígí. *Makahinígí*, to obtain by requesting. *Makihinígí*, to thank for. *Ang hinígín*, what asked for. *Ang hininígí*, what was or has been asked for. *Ang hinígán*, the person from whom asked. Ex.: *Akó'y huminígí nang maníngá buñga'y nakahinígí akó* (I asked for some fruit and got it for the asking). *Mapaghinígí*, an importunate person. See also *magbílí*, to sell; *kumuha*, to take; *dumaing*, to entreat; *humánap*, to look for; and

tumangap, to accept or receive which, among others, use these same forms.

VI. Roots which express the ideas of coming or going, when verbalized, take *an* for the person affected by the action, and *i* or *ika* (*ikina*) for the reason or time of such action. Ex.:

To come here.

Pumarito. Parito, come here. *Ang ipinarito*, the reason or time of coming here (past tense). Also *ang ikinaparito. Ang pinarito*, the person (or the place) who was the object of the action. Ex.: *Ano ang ikinaparito mo sa Pasig?* (Why did you come here to Pasig?) *Aling bahay ang pinaritoan mo?* (Which house did you come to?) (*Pumarito* has been discussed previously. *Pumariton* follows the same rule as *pumarito* and has also been explained.)

VI. *An* is rare as an ending to the direct object of a verb. Some verbs, however, which would naturally take *in* for the direct object substitute *an* therefor on account of euphony, as the words are contracted.

To salt; (2) to make salt.

Magasin. Ang asnan, what salted; *inasnan*, what was or has been salted. *Ang palaasinan*, the salt pan; also the saltcellar. *Ang nagasin*, the person who eats salt on rice or food. *Makasin*, to ask for a little salt.

To pay for.

Magbayad. Ang bayaran, what paid for; the obligation. This verb also has the idea of covering up, and originally meant "to buy or sell slaves." Ex.: *Iyong bayaran ang utang mo* (your obligation is to pay your debt [pay what you owe]).

To note; to experience; to perceive.

Magmasid. Ang pagmasdan; ang masdan (def.); *ang namasid* (indef.) what noted, etc. *Magpamasid*, to order to note. *Ang papagmasdan*, the person ordered to note. *Ang papagmasdin*, what ordered to be noted. *Mapagmasid*, one who notes, perceives or experiences a great deal.

To pierce.

Tumalab. Ang tablan, what pierced. *Tumalab* is also "to become dull" (as a knife). *Magtalab*, (1) to penetrate deeply; (2) to dye with the *talab* root. *Ang pagtalaban*, what pierced deeply. *Ang talabin*, what dyed. *Ang ulalab*, the instrument.

To grasp; to hold.

Magtanngan. Ang tanngan or *ang tannganan*, what grasped or held. *Ang pagtanngan*, what held much. *Ang itanngan*, the hand or instrument

- used to grasp or hold with. Syn.: *Maghawak*, which means generally to hold or grasp by two. Ex.: *May hawak ako ngayón* (I am busy now [or to-day]).
- (1) To try; (2) to sample; (3) to understand a person well. *Tumikim. Ang tikmán*, what sampled. (Admits *in* combined with *pa*.) Ex.: *Patikmin mo nga ako nitong alak* (allow me to try this wine). *Tikmán mo* (taste it; sample it).
- To look at; to view. *Tumíngin*, (2) *Magtíngin*, to look at much or by many. *Magtínginan*, to look at each other. *Magtíngintínginan*, to look at each other closely. *Ang tiningin*, what was or has been looked at. *Angtinitíngin*, what is being looked at. *Ang títngnan*, what looked at; alone imperative. *Ang pagtítngnán*, what looked at much or by many. *Ang itíngin*, the cause or with what, i. e., the eye. *Ang ipag-(ipinag)-títngin*, the cause of much looking or by many; also the eyes of many, etc.
- To learn. *Magáral. Ang pagaralan*, what is learned. *Ang pagaralán*, the source of learning, i. e., the teacher or book, etc.

VII. Some roots used with *in* with *um*, *mag*, etc., take *an* when conjugated with *magpa*.

To treat well; to prosper. *Magpagaling. Ex.: Galíngan mosiyá*, (treat him [her] well).

VIII. *An* sometimes replaces the preposition *sa* when the latter means "to," as *an* implies that the subject parts with something, in the following examples. Acquisition with the same construction ("for") is expressed by *i*. Ex.: *Binigyán nilá ako nitong bigás* (they gave me this rice). Also expressed: *ako'y ang binigyán nilá nitong bigás*. It will be clearly seen that the definite is a verbal noun. *Sino bagá ang pinagbilhán niyá nang iyong cabayo* (to whom has he sold [did he sell] your horse?) *Pinagbilhán niyá ang kaniyang kaibigan* (his purchaser was a friend of his). Also expressed: *Ang kaibigan niyá ang pinagbilhán niyá*.

IX. *An* with certain noun or verbal roots indicates place. The first syllable of the root is reduplicated for roots admitting contraction or beginning with *l*.

Buyo-leaf (piper betel).
Bamboo (bamusa).

Itmó. Itmohan, buyo-leaf garden.
Kauayan. Kauayanan, bamboo grove or thicket. *May kauayan?* (Have [you, or is there] any bamboo?) *Kumauayan*, to throw bamboo weapons at another. *Ang kauayanin*, the object or person. *Mañgauayan*, to cut bamboo. *Ang pañgauayan*, the instrument, i. e., the bolo or hatchet, etc.

Cocoanut palm

Niog. Niugan, cocoanut grove. *Kaniugan*, place of many cocoanut palms. *Kapunong niog*, a single tree. *Kaboong niog*, a cocoanut.

- Numiog*, to throw a cocoanut at another. *Ang niogin*, the person or object thrown at. *Ang iniog*, the nut thrown. *Magniogan*, to throw cocoanuts at each other. There are many names for cocoanut, according to its age and condition.
- Pasture; grazing place. *Sabsaban*. *Ang sabsabin*, the grass eaten (no tense idea), or what eaten as animals eat (by the mouth). *Sumabsab*, to graze, eat (as animals). *Magsabsab*, to eat much. *Magsisabsab*, to graze in herds, flocks, etc. *Pasabsab*, to allow to graze. Ex.: *Pasabsabin mo itong cabayo*; *may sabsabin diyán sa harapán* (Let this horse graze; there is grass there in the yard). *Sungmasabsab ang cabayo*, *pó* (The horse is grazing, sir). *Parang* is a large pasture. *Sabsaban* is more a grazing or eating place for animals.
- Banana. (Musa par. and others, both the tree and fruit.) *Saging*. *Sagingán*, banana grove. *Kasagingán*, large banana grove or place where there are many bananas. *Magsaging*, to eat bananas.
- Sugar cane. *Tubó*. *Tubohán*, cane field. *Tubohanan*, sugar-cane land. *Magtubó*, to plant sugar cane. There is no Tagalog name for sugar, *asúkal*, from Sp. *azúcar*, being used. The Malay uses *shakar* and *gula*, the latter from Sansk. *guda*.
- Stone; rock. *Bató*. *Batohan*, quarry. *Kabatohan*, place of stones; rocky ground. *Mabatong búkid*, a stony field. *Bató* also means rice which does not open when toasted; and kidney. *Magbató*, (1) to cut stone; (2) to lay stone; (3) to build out of stone. Ex.: (3) *Nagbató si Juan nang kaniyang báhay* (Juan is building his house out of stone). *Maginbató*, to turn into stone. Ex.: *Ang asáua ni Loth ay nagingbatong asín* (Lot's wife became a pillar [rock] of salt).
- Water. *Túbig*. *Tubigan*, irrigated land. *Katubigan*, place where water may be had. *Magtúbig*, (1) to put water into anything; (2) to water an animal, etc. *Manúbig*, to go for water in a canoe or on an animal. (To go for water with a pitcher is *umigib*). *Ang panubigán*, the place. *Panúbig*, to make water. *Makitúbig*, to ask for water. *Si Juan ay*

	<i>nakikatúbig sa ákin</i> (Juan asked me to help him get water). <i>Patubigin mo akó</i> (Give me some water). <i>Túbig na hihilamosin</i> , wash water.
Church.	<i>Simbahan</i> . <i>Sumimbá</i> , to worship.
Cockpit.	<i>Sabonġan</i> . <i>Sumabong</i> , to fight (one gamecock against another). <i>Mag-sabong</i> , to fight against each other; also to play one against the other. <i>Ang sasabonġin</i> , the game (cock-fighting). <i>Ang i-(ipag)-sabong</i> , the gamecock (s). <i>Palasabong</i> , cockfighter by occupation.
Head.	<i>Uló</i> . <i>Uluhan</i> , head of the bed; also a large-headed person. <i>Uluhan</i> , the head place (pillow). <i>Unan</i> is the word for pillow itself. Ex.: <i>Umuló ka riní</i> (Put your head here). <i>Uluhin mo yari</i> (Put your head here toward me). <i>Uluhan mo itó</i> (Put your head on this).
Foot.	<i>Paá</i> (from Sansk. <i>pada</i> , foot). The English is also from the same Sansk. word. The English <i>paw</i> does not seem to be from Sansk., but to be of Teutonic origin, but remotely may be the same. <i>Paa-hán</i> , the foot of a bed; place of the feet. <i>Magpaá</i> , to set the foot down; to step in or on.
Stern; last part.	<i>Ang huli</i> . <i>Humuli</i> , (1) to steer; (2) to remain behind purposely. <i>Ma-huli</i> , to be left behind. <i>Ang hulihán</i> , the last or hinder part. <i>Kahulihán</i> , tardiness. <i>Ang kahulihuhulihán</i> , the very last. <i>Humuli</i> is to catch, etc. (note the difference in accent).
Bow; first part.	<i>Uná</i> . <i>Umuná</i> , to lead. <i>Houag kang muná</i> , do not go ahead. <i>Ang unahan</i> , the fore part or place. <i>Kaunahan</i> , priority. <i>Unáuná</i> , firstly. <i>Ang kaunáunahan</i> , the very first. <i>Sa uná</i> , anciently. <i>Sa uná pang sa uná</i> , very anciently. <i>Sa unang arao</i> , in the days of old. <i>Mang-uná</i> , to precede; to guide (in person); to lead, as a guide.
To make port (as a vessel).	<i>Dumboŋg</i> . <i>Ang idboŋg</i> , the vessel put into port. <i>Ang doongan</i> , the place. <i>Lalauigan</i> is another name for port. <i>Magkapadboŋg</i> , to make port suddenly. <i>Madboŋg</i> , to be in port.
To bathe; to take a bath.	<i>Paligò</i> . <i>Ang paliguan</i> , the bathing place. <i>Ang ligoin</i> ; <i>ang paligoin</i> , the water for bathing. <i>Magligò</i> ; <i>magpaligò</i> , to bathe another. (See the phrases on p. 24 for use of these words). <i>Pambo</i> is a rare synonym.

- To make a mudhole under the house. *Magpusali*. "The place," *ang kapusalian*. *Pusalian*, "mudhole."
- To wound. *Sumugat*. *Ang sugatin*, the wounded person or animal, etc. *Ang ikasugat*, the cause. *Ang sugatan*, the place or what part wounded. Ex.: *Sinusugatan niya sa kamay* (he is wounded in the arm [hand]). There is no separate word for *arm* and *hand* in Tagalog. *Baraso*, from Sp. *brazo*, is sometimes used. *Paá*, foot, is also a foreign word. Russian has exactly the same peculiarity, *ruka* meaning both hand and arm, and *noga* both foot and leg. *Magsugat*, to wound much; *makasugat*, to cause to be wounded. *Sugat* (note the accent) is another root, with the idea of trading at retail. *Sumugat*, to buy at retail, or go to a retail market. *Magsugat*, to sell at retail. *Ang sugatán*, the place, i. e., the market. *Tiangi*, a Spanish-Aztec word, is the usual name for a market.
- To scratch or scrape the ground with the hands, claws, feet, etc. *Kumotkot*. *Magkotkot*, to make a ditch or trench. *Ang kotkotin*, the earth scratched up, or (2) thrown out of a ditch. Ex.: (2) *Kinotkot nangmaná sundalo ang lupa nang kamay* (the soldiers threw the earth out with their hands). *Ang ikotkot*, the means, i. e., the hands, claws, etc. Ex.: *Ang kamay ang ikinotkot nang maná sundalo nang lupa* (with their hands the soldiers threw out the earth [or dug the trench]). *Ang kotkotan*, the place. Ex.: *Itó ang kinotkotan nangmaná sundalo* (this was where the soldiers dug the trench). *Pangotkot*, the instrument used for digging, as a spade, shovel, etc.
- To enter a room. *Sumilid*, from *silid*, a room. *Ang sidlán* (c), the room entered (no tense idea). *Ang sisiidlán*, the room. *Magsilid*, to put into a room or to enter much. *Masilid*, to be in a room. *Ang pagsisidlán*, the room entered much. Syn., *linóob*, from *lob*, within; inside.
- To lie down; (2) to go to bed. *Humigá*. *Ang hihigán* (c), the place; the bed. *Mahigá*, to belying down, or in bed. Ex.: *Sino kayá yaong nahihigá?* (who is that lying down there?).
- X. Verbs in which the idea of expulsion is inherent do not admit of *in* as an ending for the direct object, which is replaced by *an*, *han*, etc.
- To place. *Maglagáy* (l root). *Ang lalagayán*, the place. *Ang ilagáy*, what placed. *Ang ilinagay*; *ang inila-*

- gay*; *ang inalagay*; what was placed, or has been placed. *Malagáy*, to be placed. *Ang kinalalagáyán*, the place. *Magpalagáy*, to desert, to abandon. (Root gen. redup.) Ex.: *Pinalalagaylagáy ang mangá sundalo ang bayan* (the soldiers are leaving the town).
- To sow (as rice, corn, etc.). *Sumábog*. *Ang isábog*, what sown, i. e., the grain. *Ang sabugan*, the place, the field, rice paddy. Ex. as verbs: *Isábog mo itó* (sow this). *Isábog mo itó sa iyong búkid* (sow this in your field). *Sabugan mo nitó ang iyong búkid*, or *ang iyong búkid*, *sabugan mo nitó*, same translation as with *i*, except in the first the emphasis is on the act, and on the place in the second. *Magsábog*, to sow much. *Ang ipagsábog*, what sown thus. (See tables for conjugation of *sábog*.)
- To use or make soap. *Magsabón*, from Sp. *jabón*, soap. Ex.: *Anó ang sinasabón mo?* (what are you washing with soap?). *Sabonan mo ang damit* (use soap with the clothes). *Walá akong sabón* (I have no soap). *Mili ka nang sabón* (buy some soap). It will be seen that assimilated foreign words follow the same rules as native ones in all respects.
- To throw away. *Magtapon*. *Ang itapon*, what thrown away. Ex.: *Itapon mo itó* (throw this away). *Itapon mo itó sa túbig*; *taponan mo ang túbig nitó*; or *ang túbig ang taponan mo nitó* (throw this into the water [in order to get rid of it]).
- To erect; to set up. *Matayó*. *Ang i(pag)tayó*, what set up thus. *Ang pagtayoan*, the place. Ex.: (i) *Itayó mo itong mangá haligi* (set these posts [pillars] upright). *Itong loobang itó'y siyá kong pagtatayoan nang áking báhay* (I am going to put up my house in this yard). *Tumayó*, to stand erect (animate being). Ex.: *Ang sundalo tungmatayó sa harap nang kaniyang punò* (the soldier is standing [stands] erect in front of [before] his commander). *Matayó*, to be erect (inanimate object). *Ang mangá haligi nang ák-ng báhay natatayó* (the posts of my house stand [are] upright). *Matuwid* also means upright, but generally in a moral sense.
- To pay a salary or wages. *Umupa*. *Ang iupa*, the wage or pay. *Ang upahan*, person paid or what paid for, as a rented house, etc.

Ang pagupahan, the place. Ex.: *Magkano ang pagupahan sa Maynilà?* (how much is being paid in Manila?).

XI. With some nouns denoting parts of the body *an* expresses personal adjectives with an idea of augmentation.

Shoulder.

Balikat. *Balikatan*, broad-shouldered. Ex., verbalized: *Balikatin mo itong kauayan* (carry this bamboo on your shoulder). *Isabalikat mo itong panyó* (spread this handkerchief over your shoulders). *Balikatan mo siyá* (catch him by the shoulders).

Mouth.

Bibig. *Bibigán*, large-mouthed, also great or reckless talker. Ex.: *Pinagbibigán niya akó* (he talked a lot about me).

Nose.

Ilong. *Ilongán*, large-nosed.

For places expressed with *pag-án* and *ka-án*, see under *pag* and *ka*.

CONSTRUCTION.

XII. With *an* the direct object takes the accusative and the agent the genitive. Ex.: *Hinahagkán nang anak* (agt.) *ang kaniyang ina* (dir. object) (the child is kissing his [her] mother). Lit., "Is being kissed by the child the his [her] mother." *Tukuran mo iyang káho* (prop up that tree). Lit., "Let be propped up by you that tree."

XIII. If an indirect object expressing place is included in a sentence, however, it takes the accusative case, and the direct object the genitive or other oblique case, the agent remaining in the genitive, as explained in the preceding paragraph. Ex.: *Tinatamnán ni amá nang sarisaring káho ang halamanan* (Father is planting different kinds of trees in the orchard [garden])—lit., "The garden (acc.) is being planted with different kinds (abl.) of trees (gen.) by father (ins.)." *Pinaghanapan mo bagá sa cabayo itong daang itó?* (Did you look for the horse on this road?)—lit., "Was-looking-place your perhaps (gen.) for horse (dat.) this road? (nom. as trans., same form as acc.)."

XIV. If *an* is used modifying a place or person in which *to*, *for*, *from*, *by*, *on*, *in*, etc., precedes the place or person when translated into English, the place or person should be expressed. In these cases the agent, as usual, takes the genitive and the direct object the accusative. The indirect object may either precede or follow the verb, except interrogative pronouns or adverbs of place, which always precede. The person or place is emphasized by being placed before the verb in the sentence. Ex.: *Isinulat niya ang áking sulat* (He wrote my letter for me)—lit., "Was written by him (her) the my letter." *Simusulan ko itong papel* (I am writing on this paper)—lit., "Is-the-writing-place my this paper." *Pagsusulan ko itong papel itó* (I will write on this paper). Same construction as foregoing, with future tense; *Sino ang pinagbilán mo nitong cabayo?* (To whom have you sold this horse?)—lit., "Who (was) the purchaser your of this horse?" *Ang anak nang kapidbáhay ko* (To the son of my neighbor) "The son of the neighbor my."

THE INDEFINITE PARTICLE "UM."

I. *Um* is called the first verbalizing particle by the Spanish writers on Tagalog, and is generally used to verbalize roots when the action is primary or expressed as the act of the subject without special reference to the object. *Um* also has the idea of action toward another person. Some roots differ

radically in their meaning with *um* and *mag*, or rather in opposite ways from a neutral point. With other roots *mag* expresses intensity of what is expressed primarily with *um*. *Um*, which is found in the so-called indefinite, changes to *ungm* in the past and present tenses, and drops out in the future tense. There are also pluperfect and future-perfect tenses, but they are not generally used. For the conjugation of a root with *um* see the tables. There are some irregularities with some roots which are noted in the proper place. In the mechanical structure of the language *um* is prefixed to roots beginning with a vowel and infixes between the first letter and the following vowel of a consonant root.

II. The philologist Keane gave G. W. Parker, author of the Grammar of the Malagasy Language (London, 1883), the following information as to the use and origin of infixes, which applies to Tagalog as well:

"The infix syllable *om* (*un*, *am*, *om*) is a feature which Malagasy has in common with Khmêr (Cambodian), Javanese, Malay, Tagala (sic) (Philippine Archipelago), and no doubt other members of the Malayo-Polynesian family.

"Khmêr: *Slap*, dead; *samlap*, to kill. Javanese: *Hurub*, flame; *humurub*, to inflame. Malay: *Pilih*, to choose; *pamilihan*, choice. Tagala: *Basa*, to read (idea of reading); *bumasa*, to make use of reading (to read).

"Originally a prefix, as it still is in Samoan (Ex.: *Moto*, unripe; *momoto*, to die young), this particle seems to have worked its way into the body of the word by a process of metathesis analogous to the transposition common to most languages (compare Anglo-Saxon *thridda* with third)."

III. As has been stated, *um* is generally used to express the simple unreciprocated act of the agent, either toward himself or others, provided the action is not modified by conditions of time (not tense), manner, instrument, number (plurality), or otherwise carried away from its simplest sense. Many roots admit both *um* and *mag* with little difference in meaning, and hence it is often difficult to decide upon a choice between them, but it is generally safe to use *um*. Again, many roots differ widely with the two particles. *Um* refers more to subject and his action, *mag* to the object and the action of the verb upon it.

CLASSES OF "UM" ROOTS.

For convenience of reference the roots conjugated by *um* have been arranged into numbered paragraphs, those following the regular conjugation being given in Par. I–XVII, and those having irregularities coming under Par. XVIII–XXI. Diminutives are treated in Par. XXII.

I. Roots which denote qualities capable of being slowly assimilated by the agent form the first class. There are some adverbs which are verbalized by *um* in certain cases.

To grow dark.

Dumilim. *Magdilim*, to grow very dark. *Ang diliman*, what is obscured by darkness. (*Ang dilimán*, the osier with which fish corrals are tied. *Dilimán* is also the name of a village near Manila). Ex. with *um*: *Dungmidilim ang gabi* (The night is growing dark). *Ang pagdidilim nang árao*, the eclipse of the sun. *Madilim*, to be overtaken by darkness; also adj. dark, obscure. Ex.: *Nadiliman kami* (excl.) *sa daán* (We were overtaken by darkness on the road). *Madilim na* (It is dark already). *Madilim pa* (It is dark yet). *Man-dilim*, to travel in darkness. Ex.: *Houag ipandilim iyang cabayo* (Do

- not travel in the dark with that horse). *Makadilim*, to become dark (not limited to a slow process, as with *um*.) *Tagdilim*, time or season of darkness. Twilight, *takipsilim*.
- To grow up; to become large, etc. *Lumakí*. Ex.: *Lungmakí akó sa Maynilà* (I grew up in Manila). *Mag'akí*, to increase; to make something larger. *Ang lakhán*, what made larger. *Ang naglalakí*, the agent. *Makalakí*, to cause or to be able to grow larger. *Ang ikalakí*, the cause. *Ang pakalakihin*, what is to be made larger. *Kalakhán*, (abs.) size. *Ang kalakilakihan*, the very largest. *Mapakalakí*, to grow greatly; or too large. *Magpalakí*, to rear (as a child); to educate. Ex.: *Sino ang nagpapalakí sa iyó?* (Who reared you?) *Ang áking nuno'y siyang nagpalakí sa ákin* (My grandparent was the one who reared me). *Malakí* (adj.), big; large.
- To grow cool or cold (as food or drink). *Lumamig*. Ex.: *Lalamig ang sa* (The tea will become cold). *Ang nakalamig* (indef.), *ang ikalamig* (def.), the cause. *Maglamig*, to cool anything. *Ang lamigan*, what cooled. *Ang pakalamigin*, what put to cool. *Magpalamig*, to put out to cool. *Malamig* (adj.), cold; (fig.) *Malamig na banta* or *na lóob*, cold-hearted.
- To grow white; to bleach out. *Pumuti*. Ex.: *Pungmuputi ang buklak* (The flower is growing white). *Ang putin*, what bleached. *Magputi*, to whiten anything. *Ang iputi*, the means or the whitening material. *Ang putian*, what whitened, as the wall, etc. *Ang pagkaputin*, what whitened greatly. *Ang kaputian nang illog*, the white of the egg. *Kaputian*, whiteness (abs.).
- To increase, etc. *Lumubhá*, from *lubhá*, very (adverb). Ex.: *Anó ang lagay nang amá mo?* (How is your father?) *Lungmulubhá ang kaniyang sakit* (His illness is increasing). *Nalulubhá na siyá* (He is near death's door)—lit, "He is exceedingly ill." *Maglubhá*, to increase much; (fig.) to be impudent. *Naglububhá ka sa ákin* (You are too forward with me; you are impudent to me).

II. *Um* is used to indicate intentional acts of destruction, damage, etc., by the agency of an animate being. If caused by an inanimate agency, such destruction or damage is expressed by *maka* (*naka*). Ex.: *Ang lin-*

dol ay nakasirà sa báhay (the earthquake destroyed the house). Examples in this class with *um*:

To kill; (2) to extinguish; to put out (as a light). *Pumatay*. Ex.: *Akó bagá ang papatay itong ilao?* (Shall I put this light out? (*Hindí, akó nga ang papatay* (no, I will put it out myself).

To destroy.

Sumirà. *Ang sirain*, what destroyed. Ex.: *Anò ang sungmirà nang manḡá halaman?* (What has destroyed the plants?) *Ang manḡá balang ang siyang lungnipol nang lahat* (the locusts have wiped out everything). (*Lumipol*, to devastate; exterminate; wipe out; lay waste; destroy). *Ang isirà*, the cause of destruction. *Magsirà*, to destroy much. *Ang pagsirain*, what thus destroyed. Ex.: *Pinagsirà nang manḡá babuy itong manḡá halaman* (the pigs have destroyed these plants greatly). *Maraming halaman ang pinagsisirà nilá* (many plants are being destroyed [by them]; or they are doing much damage to the plants). *Masirà*, to be destroyed; to spoil. *Sirà*, spoiled. *Sirà na ang matamis* (the preserves are spoiled already). *Makasirà*, to cause to destroy. *Makasisirà*, destructive. *Ang ikasirà*, the cause of spoiling (*ang ikinasisirà*, present tense). *Manirà*, to destroy irreparably; completely; or (2) by many. (Idiom.) *Manirang puri*, to destroy the honor of another; to dishonor. *Magkasiràsirà*, to be destroyed completely. Ex.: *Ang pinagkaka-siràsirahan nang manḡá baya'y ang pagbabaká* (war destroys towns [fig., countries] completely).

To set fire to.

Sumúnog. *Sino bagá ang sungmúnog nitong báhay na iló?* (Who burned this house?) *Aywaán akó, pó* (I don't know, sir). *Ang sinúnog* (what was or has been set fire to). *Magsúnog*, to burn up (intentionally). *Ang pinagsúnog*, what burned up thus. *Masúnog*, to burn up; to be burned. Ex.: *Nagsúnog siyá ang áming báhay* (he burned our house). *Nasúnog ang áming bahay* (our house burned down). *Makasúnog*, to cause to set fire to; also to be burned, as from another house, etc. *Magkasúnog*, to suffer (many) from a conflagration. *Súnog*, conflagration (note accent).

III. As a general rule, *um* verbs have a corresponding definite with *in*. The reverse is not always true, as the acts of causing emotion in others,

expressed by *in* with definite sentences, take the indefinite with *ma* (*na*). Certain other roots used with *magpa* (*nagpa*) in the indefinite take the definite in *an*. These will be noticed in the proper places.

IV. *Um*, with roots denoting weapons, tools, and instruments, expresses the use of such objects.

Dagger.

Iwà. *Umiwà*, to stab. *Ang iwaan*, the person stabbed. *Magiwà*, to wear a dagger. *Man̄giwà*, to use a dagger on one's self. *Magpa-pāngiwà*, to wound each other with daggers (as in a *mêlée*).

Spear.

Sibat (syn., *tandos*). *Sumibat*, to spear or to throw a spear. *Ang sibatin*, the object. *Ang isibat*, the spear thrown. *Magsibat*, to carry a spear. *Ang pagsibatan*, the place.

Adze.

Darás. *Dumarás*, to use an adze. *Ang pandarás*, the adze itself. *Ang mandararás*, the user. Ex.: *Darasin mo itó* (plane this off).

Scissors.

Gunting. *Gumunting*, to cut with scissors; to shear. *Ang guntingin*, what cut off. *Ang guntingan*, from what. *Magunting*, to use the scissors on one's hair, etc. *Magupit* is the better word for this last.

Plane.

Katam. *Kumatam*, to plane. *Man̄gañgatam*, planer.

Drum.

Gimbal. *Gumimbal*, to drum. *Man̄gigimbal*, drummer.

V. *Um* is used with roots denoting postures to express such postures or positions when taken voluntarily.

To stand up; to go to the defense of another; (3) to go to get married.

Tumindig. *Ang tindigan*, the person before whom standing; the place or (3) the woman to be married. *Magtindig*, to stand up much. *Ang tindigan*, (2) is the person gone against in the defense of another, and *ang itindig* the cause. *Magtindigan* (dual) two on foot facing each other, as warriors, etc. *Katindigan*, one of two opponents thus. *Ang ipagtindigan*, the cause of thus facing each other. *Ang pagtindiganan*, the place. *Ang tinindigan*, the scene of war; field of battle. *Matindig*, to be on one's feet; (2) to be risen. *Akó'y natindig*, I am on my feet. *Akó'y natindig*, I had risen. *Magpatindig*, to stand another on his feet, or to stand something upright. *Ang patindig*, the position of being on one's feet or being upright. Ex.: *Patindigin mo itong táuo* (tell this man to stand up). *Ipatindig mo itong táuo* (stand this man on his feet). *Patindigan mo sa itong lamesa niyang larawan* (stand that image [statuette; picture] upright).

To place one's self in front; to face the front; (2) to keep one's word.

on this table). *Ang ipatindig*, what stood up, or who. *Manindig*, to raise, as the hair.

Tumapat. (2) *Ang tapatin*, the word kept. (1) *ang tapatan*, the person confronted; also *tapatan*, a cutoff, yard, etc. *Magtapat*, to travel, talk, or do in a direct course or manner. (2) *Ang ipagtapat*, what just in. *Ang pagtapatan*, before whom. (1) *Pagtapatin*, two things placed facing each other. *Magtapat na wika*, straight talk. *Matapat*, to be facing; (2) to belong to some one. *Natatapat siya sa asawang walang bait*, he (she) has a wife (husband) without judgment. *Manapat*, a just measure. Ex.: *Manapat na gawd* (a just deed). *Magpatumapat*, to feign to be just. *Ang nagkakatapat*, the couple facing each other (dual). *Ang nagkalapattapat*, the persons facing each other (plural). Ex., with *magtapat*, in the sense of planting in rows, as trees, etc.: *Bakit hindi mo pinagtapat iyang manḡa halaman?* (Why didn't you set out those plants right?) *Pagtapatin mo namán ang manḡa káho*y (put the trees in rows, too).

To kneel.

Lumuhod. *Ang luhoran*, before whom or what place. *Luhoran*, cushion. *Magluhod*, to kneel much; or by many; to cause another to kneel; to kneel with something. *Ang iluhod*, the object knelt with. *Maluhod*, to kneel involuntarily or unconsciously; to be kneeling; also adj. kneeling; to be on the knees. *Naluluhod silá*, they are on their knees. *Mapaluhod*, to remain kneeling. *Magpatiluhod*, to kneel suddenly. *Ang paluhod*, the position of kneeling. *Ang tihod*, the knee. *Tumuhod*, to touch with the knee purposely. *Matuhod*, to touch with the knee accidentally or casually. (*Mabíhod*, to be humble.) *Tumikluhod*, to kneel (down). *Magtikluhod*, to kneel down much. *Ang tikluhoran*, the place or the person knelt to. *Ang ikapatikluhod*, the cause of many kneeling. Also *manikluhod*, to kneel down. *Ang panikluhoran*, the place or person knelt to. *Ang ipanikluhod*, the cause. *Magpanikluhod*, to kneel much. *Ang pagpapanikluhoran*, the kneeling people (many). See conjugation of *manikluhod*.

To lean upon; to recline.	<i>Humilig.</i> <i>Ang ihilig</i> , what part of the body leaned upon. <i>Ang hili-gan</i> , the place; couch, etc. (<i>Humilig</i> is "to weave." Note accent.)
To lie down.	<i>Humigà.</i> (Previously explained in detail.)
To lie face downward.	<i>Tumaob.</i> <i>Magtaob</i> , to place another face downward.
To prostrate one's self.	<i>Dumapà.</i> <i>Marapà</i> , to fall prostrate (accidentally).
To lie on the side (action); to place one's self on one's side.	<i>Tumagilid.</i> <i>Magtagilid</i> , to be lying on the side (state). <i>Ang patagilid</i> , the position of lying on the side. <i>Gilid</i> is side; also entrance to a house.
To lie on the back (action); to place one's self on the back.	<i>Tumihayà.</i> <i>Matihayà</i> , to be lying on the back (state). Ex.: <i>Bákit ka natitihayà?</i> (Why are you lying on your back?) <i>Mapatihayà</i> , to fall on the back. <i>Ang patihayà</i> , the position of being on the back.
To crouch on hands and feet (not bending knees).	<i>Tumuad.</i> <i>Magpatuad</i> , to stand on all four feet (as an animal).
To sit down; to take a seat.	<i>Umupô</i> (one). <i>Magupô</i> (more). <i>Maupô</i> , to be seated (state). <i>Ang paupô</i> , the sitting position. Ex.: <i>Itô'y gagawin mong nang paupô</i> (This will have to be done by you while sitting down).
To sit down to rest (briefly).	<i>Maglikmô.</i> <i>Ang likmoan</i> , the resting place.

VI. *Um* is used to express voluntarily or involuntarily (but consciously) performed life-supporting actions and organic functions of the body, except some which are used with *mag*, and a few with *man*. Some actions of inanimate objects also follow this rule.

To eat.	<i>Kumain.</i> (Partly explained before:) <i>Magkain</i> , to eat much; or by many. <i>Magkainkainan</i> , to nibble (dim.). Ex.: <i>Nagkakainkainan siyá</i> , he is nibbling (pretending to eat). <i>Manḡain</i> , to eat continually; to devour. <i>Makain</i> , edible (adj.). <i>Makakain</i> , able to be eaten. <i>Magpakain</i> , to give food to another person or animal. <i>Ang pakanin</i> , who or what fed. <i>Ang ipakain</i> , the food given. <i>Ang pakaninan</i> , the place. Ex.: <i>Papakain ka kay Juan</i> (ask Juan to give you something to eat). <i>Ipapakain mo sa "cocinero" itong batà</i> (Tell the cook to give this boy (child) something to eat). <i>Bákit hindi mo pinakakain itong manḡá táuo?</i> (Why aren't you feeding these people.) <i>Pakanin mo nḡa silà</i> , feed them. <i>Anó ang ipinakakain mo sa kanilá?</i> (What are you giving them [to eat]?) <i>Pinakain ko silà nang kanin, pò.</i> (I have given them some rice, sir.)
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To swallow food.	<i>Lumamon.</i> (Already explained.)
To swallow pits or seeds of fruit.	<i>Lumunok.</i> <i>Ang lunokin</i> , what swallowed.
To drink.	<i>Uminum.</i> <i>Maginum</i> , to drink much or by many. (Partly explained before.) <i>Ang pinainum</i> , who or what given a drink. <i>Ang ipainum</i> , the drink given. <i>Palainum</i> , habitual drinker. <i>Uminum</i> has an irregular form of conjugation like <i>umalis</i> .
To swallow liquids.	<i>Lumagok.</i> <i>Kalagok</i> , a swallow. <i>Ka-kalagok</i> , only one swallow.
(b.)	
To show the teeth; to grin.	<i>Ngumisi.</i> Also <i>magngisi</i> and <i>ngingisi</i> . <i>Ang ingisi</i> or <i>ang ipangisi</i> , the cause of showing the teeth, or the mouth and teeth. <i>Ang nginingisihan</i> , the person or animal the teeth shown to. Syn., <i>Ngumisingis</i> . The wild hog is called <i>Ngisi</i> when the tusks begin to show.
To smile bashfully.	<i>Ngumiti.</i> <i>Ang ingiti</i> , the smile or the mouth. <i>Ang ngitian</i> , the person or object smiled at thus.
To laugh (voluntarily).	<i>Tumaua.</i> <i>Magtaua</i> , to laugh much, or by a few. <i>Managtaua</i> , to laugh (by many). <i>Tataua nang tataua</i> , to laugh and laugh over again. <i>Magtauanan</i> , to laugh at each other. <i>Ang tauanan</i> , what laughed at by one or a few. <i>Ang pagtauanan</i> , what laughed at by many. <i>Ang itaua</i> , the cause (one or few). <i>Ang ipagtaua</i> , the cause of many laughing. <i>Mataua</i> , to laugh involuntarily; to giggle. <i>Bakit ka natataua?</i> (Why are you giggling so?) <i>Makataua</i> or <i>maggataua</i> , to cause laughter. <i>Ang kataua</i> , the companion in laughter. <i>Matauanin</i> , laughing person.
To sob.	<i>Humibik.</i> Also <i>hibikhibik</i> . <i>Ang ihibik</i> or <i>ang ikahibik</i> , the cause. A variation is <i>huminbik</i> or <i>himbik-himbik</i> .
To shed tears; to cry quietly.	<i>Lumuhâ.</i> <i>Ang naglutuhâ</i> , the eyes shedding tears. <i>Ang ihuhâ</i> , the tears. <i>Ang linuluhaan</i> , the person before whom tears are shed, etc. <i>Magkaluhâ</i> , to shed tears unconsciously. <i>Lungmalagoslôs ang luhâ</i> , the tears are trickling.
To weep.	<i>Tumanngis.</i> (Already explained.)
To snore.	<i>Humilik.</i> <i>Ang hilik</i> , the snorer. Also <i>Humikab</i> , var. <i>humigab</i> . These last words also mean "to yawn." <i>Maghilik</i> , to snore much. <i>Ang paghilik</i> , the great snorer.

- To spit; to expectorate. Also *maghikab*. Ex.: *Naghihikab ang makakatúlog* (the sleeper is snoring a great deal). *Hihikabhi-kab*, to breathe with great difficulty, as a dying man.
- To bite. *Lumurd*. To perform the same act as a sign of disgust at anyone, *man-lurd*. *Lulurán*, spittoon; cuspidor.
- To scratch another. *Kumagat*. (Already explained.) *Kumámot*. *Magkámot*, to scratch one's self. *Ang panḡámot*, the scratcher (instrument).
- To blow the nose. *Sumḡḡá*.
- To sneeze. *Bumáhin*. *Palabahín* or *mapagbá-hín*, a person who sneezes much.
- To make water (voluntarily). *Umihí*. *Panúbig* is a more polite term.
- To stool. *Tumae*. *Saán ang kumón?* (Where is the water-closet?)
- To drip; to run through a pipe (as water and other liquids). *Tumulo*.
- To trickle; to run in a small stream. *Lumagoslós*. (Idiom)

VII. Roots which express objects which may be produced by slow self-sustaining processes generally take *um* to indicate the process, although some important ones take *man* (q. v.), the latter usually commencing with *b*.

- To come up, to grow up (as plants); *Tumubb*. *Tuboan*, plant already sprouted (usually applied to cocoa palm). *Magtubb*, to gain; to win.
- To bear (to give birth to), as animals. *Mananak* is "to bear a child." *Katutubb*, of the same age; born at the same time (no relationship idea). *Magpatubb*, to invest; to put out at interest. Ex.: *Bákit hindi mo siyá pinauútang nang salapi?* (Why don't you lend him some money?) *Sa pagka't wald, at ang áking salapi ay pinatuboan ko* (Because I have none [to lend], and my money has been invested). *Sa limang piso na inútang ko kay Juan, ay pinatutubb akó niyá sa isang salapi* (for five pesos which I have borrowed from Juan he is now asking me a half peso as interest). *Anó?* (What?) *Isang salapi ang ipinatutubb ni Juan sa áking sa limang piso na inútang ko sa kaniyá* (A half peso is the interest asked me by Juan on five pesos which I borrowed from him). Ex.: "To come up." *Tungmutubb bagá ang manḡá sili?* (Are the peppers [chiles] coming up?)
- To put forth shoots. *Sumibol*. *Sungmisibol na ang manḡá halaman sa halamanan*, the plants in the garden are already putting out shoots. (2) Also applied to the growth of the beard and other actions of like nature. *Masibol*, to

- well out, as water from a well or spring. *Ang sibolán*, the months during which the rice sprouts, etc.
- To bud. *Umusbong*, from *usbong*, bud. *Magusbong*, to have buds. Syn., *usbós* and *ugbús*. *Umugbús*, to bud, to sprout. Ex. with *usbong*: *Ungmusbong na ang mangá káho* (the trees are budding out now).
- To sprout (especially of tubers, like the *gabi* and the *camote*). *Sumúlot*, from *súlot*, a sprout.
- To sprout (as suckers from the trunk of or at the foot of a tree). *Sumupling*. *Ang suplínġan*, the tree.
- VIII. *Um* expresses (1) meteorological phenomena, provided the root does not commence with *b*; and (2) astronomical transitions, if the change is represented as occurring and the phenomena are not otherwise expressed.
- Ex. (1):
- To rain; to be raining. *Umulán*. *Umulanulán*, to drizzle. *Magulán*, to sow seed or to do anything in the rainy season. *Ang tagulán*, the rainy season. *Panagulan*, land which is planted in the rainy season. *Ang ulán*, the rain. *Maulán*, to have many rains; also to be caught in the rain. Ex.: *Naglalákad kami'y naulanan* (We were walking along and were caught in the rain).
- To blow; to be blowing; to be windy. *Humangin* (from *hanġin*, wind). *Maghanġin*, to blow continuously or much. *Magpahanġin*, to wait until the wind changes; also to put anything out in the wind. *Magpahanġin*, to place one's self where the wind is blowing. (Note accent.)
- To lighten; to be lightening. *Kumidlat* (from *kidlat*, a flash of lightning). *Magkidlat*, to lighten much. Old form, *kirlat*. Syn., *kilat* (rare).
- To be struck by lightning. *Lumintik* (from *lintik*. The "thunderbolt.")
- To thunder. *Kumulog*. *Magkulog*, to thunder a great deal.
- Ex. (2):
- To dawn. *Umagà* (from *agà* morning). (2) to rise early. *Magagà*, to rise early (many), as a regiment, etc.; (3) to eat early. *Ang agaan*, what eaten thus, i. e., the breakfast. *Paagà* to come early. *Naagà siyá*, he came early. *Ang ipaagà*, what is to be done early.
- To shine (as the sun); to be sunny (2) to grow light. *Umárao* (from *árao*. (1) Sun; (2) day; (3) weather.) *Magárao*, to be very sunny. *Maárao*, to be overheated by the sun. *Houag kang malís nġayó'y maaarauán ka't mainitan* (Don't go out now, because the sun will be out and you will

- get overheated). *Mañgárao*, to use daily. *Ang pañgáraoárao*, what is used daily or something for daily use. *Magpaárao*, to wait until the sun shines; (2) to wait for day; (3) to sun one's self; (4) to put an object in the sunshine. Ex.: (3) *Houag kang magpaárao* (Do not sun yourself). (4) *Mágpáárao ka nang damit* (Sun the clothes). *Magpakaárao*, to continue at a thing until daylight. Ex.: *Nagpakaárao siyang magáral* (He studied until daylight).
- To become late. *Humapon* (from *hapon*, the time between noon and dark; afternoon (Northern United States); evening (Southern United States). (2) To go to roost, as chickens. *Maghapon*, all day. *Kahapon*, yesterday. *K. nang umagá*, yesterday morning. *K. nang hapon*, yesterday afternoon (evening). *K. sa gabí*, last night. *Mamayang hapon*, later in the afternoon (evening). *Mahapon*, to eat supper. *Ang haponan*, the meal. *Manighapon* (from *tighapon*), to do something in the afternoon or evening (generally applied to looking after plants, etc.).
- To become night; to do anything at night; to be overtaken by night. *Gumabí* (from *gabí*), night. Ex.: *Magmadali ka't gagabihín sa gubat* (Make haste or you will be overtaken by night in the timber). *Nagabihan siya sa daan* (Night overtook him on the road). *Magpakagabí*, to continue at a thing until night. Ex.: *Nagpakagabí silang magáral* (They studied until night).
- To grow dark. *Dumilim*. (Already explained.)
- To grow cloudy; dark. *Lumimlim* (from *limlim*). *Malimlim*, to be cloudy, etc. *Lumimlim* also means to cluck, as a hen when she lays an egg. *Ang linilimliman*, the egg laid. *Magpalimlim*, to set eggs.
- To grow dark; to become twilight. *Sumilim*. Ex.: *Pasiliminta muna bago lumákad* (Let us wait for dusk before we march). Lit. "Walk on". (2) To penetrate (as the cold). (2) *Sinisilim ako nang lamig* (I am chilled through by the cold).
- To eclipse (lit. "to be dragoned"). *Lumahò*. *Lumamon*, "to swallow," and *kumain*, "to eat," are also used. Ex.: *Linamon (kinain) nang lahò ang bouan* (The moon has been swallowed [eaten] by the eclipse [dragon]). *Rahu* is the dragon of Hindu mythology which tries

- To rise; to shine out. *Sumítang. Sungmítang na ang árao* (The sun has already risen). *Susítang ang bouang madali* (The moon will rise quickly). *Sungmisítang ang mangá bituin* (the stars are shining). *Ang silanġan*, the East. *Ang sinilaġnan*, what was lit up by the rise of the sun or the moon, or the shining out of the stars. *Magpasítang*, to wait until one of above-mentioned bodies rise. Ex.: *Bákit hindi mo pinasísítang muna ang árao?* (Why don't you wait until sunrise?) *Pasilaġin ta muna ang árao* (Let us wait until the sun rises).
- To come out; to rise; as the sun, moon, or stars. (2) To fill up with people; as a church, house, etc. *Sumíkat. Ex.: (1) Sisíkat na ang árao (bouan)* (the sun [moon] will rise soon). (2) *Sumisíkat (nasisíkatan) ang báhay nang táuo* (The house is filling [filled] with people). *Magpasíkat*, to wait until rising of sun, moon, etc., takes place. Ex.: *Pasíkatin mo ang árao* (Wait until the sun rises).
- To set (as the sun); primary meaning, "to drown." Application as to sun from fact that sun sets in the sea to Tagalogs. *Lumúnod. Ang kalunoran*, the West; lit. "the drowning place." Ex.: *Lungmúnod ang árao* (The sun has set). *Lungmulúnod ang táuo* (The man is drowning himself). *Malúnod*, to be drowned. With *um* volition may be understood, and with *ma* accident.
- To dive; to plunge into; to go to the bottom. (2) To set, lit. "to dive," as the sun. *Lumúbog. Lumúbog ang arao* (The sun has set). Lit. "dived." *Maglúbog*, to plunge another or an object under the water.
- IX. *Um* is used with roots when attraction toward the agent is expressed, or when the agent gains control of something. The opposite idea of losing control, etc., is sometimes expressed with the same root, and in other cases with different roots, the particle *mag* being then the verbalizer.
- To buy. *Bumili. Magbili*, to sell. (Both of these have already been explained.)
- To borrow. *Umútang. Magútang*, to lend. (Both partly explained before.) Ex.: *Uutaġan ko si Tomás nang limang piso* (I will borrow 5 pesos from Tomás). *Kautaġan*, (abs.) debt. *Pautang*, credit.
- To exchange; to barter. *Pumalit. Ang pinalit*, what exchanged or bartered.
- To take. *Kumuha. Ang pagkuha*, the act of taking. (Forms with *in*, *i*, *ika*, *ikina*, and *an* have been explained heretofore.)
- To redeem; to ransom. *Sumákop. Magsákop*, to redeem much. *Masákop*, to be dominated.

- Ang sákop*, the vassel or follower.
Makasákop, to be able to dominate.
Nasasákopan niyá ang bayan (The village [town] is under his rule).
 Lit.: "The town is ruled by him."
- To encounter; to strike. *Sumumpong.*
 To purloin; to filch; to steal. *Umumit. Ang umitin*, what purloined. *Maumitin* or *mapagumit*, purloiner.
- To catch; to seize; etc. *Humulí. Ex.: Ibá ang pogong hulí na, sa huhulíhin pa* (Better the quail caught already than that which has yet to be caught).—T. P.
Manhulí, to live by robbery.
- Among other words coming under this class may be mentioned *umangap*, "to accept or receive;" *dumákip*, "to seize or catch hold of;" *umábul*, "to overtake; to reach;" and *sumalúbong*, "to go out to meet anyone;" all of which have been explained before.
- X. *Um* expresses voluntary acts of agents upon others when mutuality, duality, or plurality is not denoted. The latter are expressed by *mag*, an being generally suffixed for mutuality. Examples:
- To accompany. *Sumama. Magsama*, to accompany each other (two or more). *Ang kasama*, the companion (servant). *Ang kasamahan*, the person accompanying another. *Makisama*, to thrust one's self into the company of another. *Magkasama*, together, as a crowd. *Sumamá* is "to go into partnership," and *Sumamá* is "to become bad or evil." These examples show the great importance of accent in Tagalog.
- To leave another. *Humiwalay. Ang hiwalayan*, the person left. *Maghiwalay*, to separate mutually. *Mahiwalay*, to part accidentally or casually, etc. Syn. *tiwalag*, with the same combinations and meanings as above. Both probably from *walá*, without; not to have, etc. *Tiwalag* is often used in the sense of divide, but *watak* is better. *Magkawatak*, to be divided into many parts.
- To join with; to unite with. *Pumisan. Magpisan* or *magkapisan*, to associate together. Ex.: *Ang pinagkakapisanan nang mangá karunungan*, the uniting place of the sciences (knowledge, *dúnong*), i. e., scientific society, university, etc. *Pisan* as an adjective means "merely; purely." There is a noun *pisan* meaning "sudden death." *Makapisan*, to kill another suddenly.
- To talk to; (2) to sue another or bring suit. *Umúsap. Ang usapin*, the person sued. *Ang kausap*, the companion in conversation. *Magúsap*, to converse (two or more); (2) to sue

one another; to litigate. *Manṅu-sap*, to talk much; to talk to an audience. Ex.: *Houag mo akong lakasan nang panṅuwṅu-sap* (don't talk to me so much in such a rough way). (As the variations of the idea "to sue" are derived, they will be omitted). *Makipag-u-sap*, to converse with another; (2) to thrust one's self into a conversation. Ex.: *Ibig mong makipag-u-sap sa ákin?* (do you wish to have a talk with me?). *Opó* (yes, sir). *Ṅgayó'y hindi mangyayari*, it is not possible just now). *Makipaki-u-sap*, to rush uninvited into a conversation between others. *Pala-u-sap*, a barrator or perpetual bringer of groundless suits. *Maginpala-u-sap*, to become a barrator. Ex.: *Naginpala-u-sap siyá't naginmalalango-hin* (he has become a barrator and common drunkard). The first vice, barratry, is very prevalent with Tagalogs; the second is very rare. It would be unusual to find the combination set forth above, but grammatically it is an excellent example with *magin*.

To reprove.

Umá-uay. *Magá-uay*, to quarrel with. *Kaá-uay*, antagonist; enemy. *Ang ipagá-uay*, the cause of quarrel. Ex.: *Ang ipinagá-uay nang manṅá kapidbáhay namin ay ang aso ni Feliciano, pó* (a dog of Feliciano was the cause for the quarrel of our neighbors). *Itong báhay na itó ang pinagauayan nilá* (this house is where they have been quarrelling [or where they quarreled]). *Makipagá-uay*, to pick a quarrel or to interfere in a quarrel. *Magkaá-uay*, to quarrel (two or more). *Nagkaá-uay ang dalawang magasawa sa tiangí* (the husband and wife quarrelled in the market place).

XI. *Um* also expresses movement in itself; movement from an outside agency being expressed by *mag*, except for the root *hanṅo*, which takes *um*. Ex.:

To walk; to pass on; to march; to travel (on foot). *Lumákad*. *Ang takarin*, what walked for, i. e., the object of walking. Ex.: *Anó't hindi ka lungmalákad nang matulín?* (why don't you walk more quickly?). *Maglákad*, to walk much or quickly; to carry something while walking. *Ang ilákad*, the means of walking, as the foot, or the object carried

- along. *Ang lakaran*, the person walked to, or the place walked to. *Ang paglakarán*, the route, path, or road, etc., walked over. *Ang maglalákad*, the walker; traveler. *Maglakadlákad* (dim.), to stroll. *Ang paglakadlakarán*, the ground strolled over. *Magpalákad*, to order or cause to walk up or go ahead. *Makalákad*, to be able to walk. Ex.: *Palakarin mo ng aiyang cabayo iyan* (make that horse walk up). *Hindí makalákad siyá't píláy*, *pó* (he is not able to travel; he is lame, sir). *Nakalalákad akó* (I am able to walk). *Nakalálákad siyá sana* (he may be able to walk). *Lumakbay* is "to go a long ways on foot;" "to make a hike." It has the same changes and variations as *lákad*. There are several other variations of the idea, all rare.
- To run. *Tumakbó*. Already explained.
- To jump. *Lumoksó*. Already explained.
- To leap down. *Tumalón*. *Ang talonan*, the place. Ex.: *Tumalón ka sa túbig* (jump into the water). *Lumusong*. Already explained.
- To leap or jump down; to alight. *Lumañgoy*. Already explained.
- To swim. *Lumúbog*. Already explained; syn., *sisid*.
- To dive.
- To stop. *Tumahán*. *Magtahán*, to stop another; *Magtahanán*, to stop each other (two). *Nagtahan* street in Manila means "stopping place," as it ends at the bank of the Pásig River. *Humumpay*. *Walang humpay*, endless.
- To cease; to end, etc. *Tumanan*.
- To run away. *Tumakas*. *Ang magtatakas, matakasin*, or *palatakas*, the hider (person hiding).
- To hide (from fear).
- To pull out; to take out; to draw out. *Humañgo*. This form originally meant to redeem another from slavery, and *um* has been retained while the meaning has changed. *Maghañgo* (now out of use) meant to redeem one's self from the same condition.
- To crawl; to walk on all fours. *Gumápang*. *Ang batà ay nakagagápang* (the child is able to crawl).
- XII. *Um* is used with voluntary actions upon or against another. Actions affecting the subject are expressed with *mag*. *Um* is not used with involuntary actions, as *matísod*, "to stumble." Ex.:
- To wash the face of another. *Humilamos*, evidently from *damos*; *amós*, idea of dirtiness of the face. Ex.: *Amosamosan ang mukhá mo* (your face is very dirty). *Ang hilamosan*, the person washed.

- Túbig na hihilamosin*, wash water.
Maghilamos, to wash one's face (occasionally). *Manhilamos*, to wash one's face (habitually). *Ang ipanhilamos*, the means, i. e., hands, sponge, wash rag, water used, etc. *Ang panhilamosan*, the place, i. e., the wash basin, etc.
- To comb the hair of another. *Sumuklay. Magsuklay*, to comb one's hair. *Ang suklayin*, what combed, i. e., the hair. *Ang pagsuklayin*, what combed much. *Ang pagsuklayan*, what combed upon. *Ang isuklay*, the means, etc. *Ang suklay*, the comb. *Magpasuklay*, to order to comb; also to allow one's hair to be combed.
- To shave another. *Umáhit. Magáhit*, to shave oneself. *Ang pagáhit*, the act of shaving (another). *Ang pagaáhit*, the act of shaving ones-self. *Mañgáhit*, to shave (as an occupation). *Ang manaáhit*, the barber. *Ang panáhit*, the means, i. e., the razor. *Magpaáhit*, to order to shave; also to get shaved. Ex.: *Magpaáhit ka kay Juan* (Tell Juan to shave you). *Magpaáhit kay Juan si Pedro* (Tell Juan to shave Pedro). *Ang pinagaahitan*, the place of being shaved, i. e., the barber shop. *Ang ahitan*, the person shaved. (See phrases also.)
- To cut hair. *Gumupit. Maggupit*, to cut one's own hair. *Ang ginupit*, what has been cut, or the person whose hair has been cut. *Gumupit* also means to cut metal. The use of shears is implied in all cases. (See the phrases for examples.)
- To cure another. *Gumamot. Maggamot*, to cure oneself. *Mangamot*, to cure professionally, i. e., to practice medicine. *Kagamotan* (abs.), medicine. *Ang mangagamot*, the physician. *Ang pangamotin*, the person cured. *Magamot*, to have much medicine, or to have many kinds of medicine. (Idiom:) *Walang gamot ang limot*, there is no cure for the forgetful. Ex.: *Bago dumátang ang sakit, lagyan nang gamot* (Before illness comes, apply the remedy).—T. P. 362. This seems to be an adaptation from the Spanish.
- To scratch another. *Kumámot*. (Already explained.)
- To whip another. *Humampás. Maghampás*, to whip ones-self (as in penance). *Ang hampasin*, the person whipped. *Ang hampás sa kalabao'y sa cabayo*

ang látay (the lash to the carabao and the welt to the horse).—T. P. 376.

To cane or club another.

Pumald. *Magpaloan*, to cudgel each other. *Ang pamald*, the garrote.

XIII. *Um* is also used to express voluntary acts of the senses, except with those roots which commence with *b*. Ex.:

To look for; to see by so looking.

Kumitâ. *Magkitâ*, to look at each other (two or more). *Magkitâ*, to look at intently, or at many things. *Makitâ*, to be seen. *Makakitâ*, to see (casually). Ex.: *Akô'y nakakikitâ* (I am able to see). *Akô'y nakakitâ nang isang táuo diyân* (I saw a person there). *Nakitâ mo bagâ siyá?* (Did you see him [her]?) *Hindi, ngun't makikitâ ko sana*, (no but I may be able to [see]). *Magkakitâ*, to be deceived by the sight. Ex.: *Nagkakakini kitâ akó?* (Do I see visions?) *Nagkakakinikitaan akó* (My sight deceives me). *Nagkakiniitan akó* (My sight deceived me).

To hear (by listening).
To feel; to touch.

Duminingig. (Already explained.)
Humipò. *Maghipò*, to touch much.
Ang hipoin, what touched.

To smell of.

Umamoy. Ex.: *Amoyin mo itó* (smell this). *Maamoy*, to smell casually. Ex.: *Naaamoy mo bagâ ang banṅgong isinasambulat nang manṅá bulaklak?* (Do you smell the fragrance shed by the flowers?) *Makaamoy*, to be able to smell something. *Nakaamoy ka?* (Can you smell anything?) *Asó*, smoke.
Lumasap. *Ang lasapin*, what tasted.
Makalasap, to taste (casually); also to cause a relish.

To taste; to relish (purposely).

XIV. Some roots denoting passions and emotions of a certain kind are conjugated by *um*, when the idea of voluntary action is expressed. Other roots of this nature are conjugated by *mag*. When casual, ideas of emotions, etc., are expressed with *ma*. Ex.:

To love.

Sumintâ. (Already explained.) Of Sansk. origin, through Malay. *Luminyag* is a synonym, now rare.

To care for; to desire; to wish.

Umibig. *Magibig*, to long for. *Magibigan*, to like each other (two). *Ang inibig*, what liked. *Ang inibig*, the person who is liked and reciprocates the liking. *Ang pagibig*, the wish, desire, liking. *Ang pagkaibig*, the act of liking, desire, etc. *Ang pinagibigan*, what mutually longed for. *Matbig* (adj.), loving, (2) capricious, (3) to have a liking for. *Ang naibig*, the person liked, but who is unaware of

- the fact. *Maibigín*, an amorous man; a flirt. *Makaibig*, to care for naturally. *Kaibigán* (abst.), love, desire. *Ang kaibigan* (note accent), the friend. *Ang kinaibigan*, what loved. *Kaibigibig* (adj.), amiable; loving. Absolute, *ibig*. *Anó ang ibig mo?* (What do you wish?) *Ibig mong sumama sa ákin?* (Do you wish to go with me?) *Manígibig*, (1) to like many; (2) to flirt habitually; (3) to care first for one thing and then another. Ex. with *ibig*, T. P.: *Ang tinay na pagibig hangán sa huli matamis* (True love is sweet to the end).—446. *Kung tapat ang pagibig, mapait man ay matamis* (When love is real even bitter is sweet).—447.
- To caress; to fondle. *Umirog*. *Ang irogin*, the person caressed. *Mairogin*, an affectionate person. *Ang biyáya't irog siyang nakalamáy* (gifts and caresses gain over what can not otherwise be gained).—T. P. 144.
- To like; (2) to desire. *Pumila*. *Mapitahin*, a desirous person. *Ay ang pita nang loob ko* (It is the desire of my heart). *Magpita ka sa kaniyá nang anómang ibig mo* (Ask him for anything you wish). *Pithaya* is a rather rare synonym. *Pumithaya*, to like; to desire.
- XV. *Um* used with *sa*, "at," "in," denotes permanency in any place. Ex.: *Ang maníngá Americano sungmasa sangkapuluan* (The Americans are settling permanently in the archipelago).
- XVI. *Um* is also used in some places to express the idea that what may be signified by the root is taking place here, there, and everywhere; the idea of confusion being inherent. Ex.: *Umdauay* (or *auayan*) *doón* (all is quarreling there). *Umasáua* (*asawin*) *dito* (everyone is getting married here).
- Um* is also used for the imperative in Manila, the tenses being distinguished by adverbs of time, but this is probably due to the fact that the speakers of Tagalog in Manila generally have some knowledge of Spanish, which confuses their grasp of the nice distinction of tense in pure Tagalog.
- XVII. *Um*, used with some roots indicating certain actions means to be occupied in a matter, although perhaps not actually performing the act indicated. Ex.: *Sumusulat si Juan* (Juan is busy with writing).

IRREGULARITIES.

XVIII. In some parts of the Tagalog region the present tense of the indefinite with the primary idea (besides the regular formation with *unqm* and the reduplications of the first syllable of the root), is sometimes expressed by the particle *na* prefixed to the root. Ex.:

To read.

Bumasa, from Sansk. *wácha* "word," "discourse." There are three forms of the present indef. with primary idea. Ex.: *Akó'y nabasa* (I am [or was] reading). *Akó'y*

nabasa'y nakatúlog akó (I was reading and fell asleep). *Nanasa akó* (I am reading). *Bungmabasa akó* (I am reading). (See tables for other tenses.) *Ang basahin*, what read. *Ang basahan*, the person read to. *Basahán*, professor, lecturer. *Magbasá*, to read much, or by many. *Ang pagbasa*, the act of reading. *Mababasa*, anything legible. Ex.: *Nabasa mo na ang librong ipinahiram ko sa iyó?* (Had you [have you already] read the book I lent you?) *Hindi ko pa nabasa* (I have not finished reading it yet). *Magpabasa*, to order to read. Ex.: *Nagpapabasa ang mañgáral sa mañgá batà* (the teacher is ordering the children to read). *Mabasahin*; *mamamasa* or *palabasa*, reader. *Tagabasa*, reader by occupation. *Basa* is also applied to a gravestone. *Bumasá* (from *basá*), is "to wet, to moisten." This last is evidently a Malayan word; Malay, *basahkan*, to wet or moisten. *Basa* (from Sansk. *vāchā*) means language, speech, in Malay, while *bacha* has been selected to represent the idea of reading.

To write.

Sumúlat (from Arabic *s'urat*, a chapter of the Koran, through Malay). This root has been softened to *súlat* in Visayan and Tagalog, but in Bicol and Ilocano it is still *surat*. Ibanag uses the root *túrak*. There is also a root *títik* in Tagalog, meaning "to write," "to record." There is also a word meaning "to print." It is *magpalamán*, with a primary meaning of being implanted in the heart. Ex.: *Nasúlat siyá* (he is writing). *Sungmusúlat siyá* (he is writing). *Ang sulatin*, what written. Ex.: *Anó ang susulatin nang amá mo sa iyong kapatid na lalaki?* (What will your father write to your brother?) *Isúlat niyá itong panúlat* (let him write with this pen) (means of writing). *Isinúlat na niyá sa kaniyá na parito siyá pagdaka* (he has written him already to come here at once). *Ang sulatan*, the paper written upon, or the writing desk, place, etc. Ex.: *Sulatan mo itong papel* (write on this paper). *Anó bagá ang sinulatan mo nang mañgá pangalan?* (Which paper did you write the names upon?) *Itong papel na itó'y*

- siyang susulatan niyá* (this paper is for him to write upon [fut.]). *Magsulat*, to write much or by many. *Magsulatsulatan* (dim.), to write a little; to scribble. Ex.: *Nagsusulatsulatan akó* (I am writing a little; I am scribbling). *Manúlat*, to write as an occupation. *Ang manumúlat*, the clerk; writer. *Ang panúlat*, the pen, stylus, brush, etc. (See also under *maka*, *magpa*, and *maki*). *Mapagsulat*, a person who writes much.
- To eat. *Kumain*. (Already explained.) Ex. with na: *Nakain siyá* (he is eating). *Kungmakain siyá* (he is eating [regular form]).
- To buy. *Bumili*. (Already explained.) Ex.: *Nabili akó nang damit* (I am buying some clothes). Also *bungmibili akó nang damit*.
- To obey; to follow. *Sumunod*. *Nasunod siyá*, he is obeying or obeys. *Ang sundalong sungmusunod*, *sunorin siyá kun official* (the obedient soldier will be obeyed when an officer himself). *Magsunoran*, to follow each other. *Magsunodsunod*, to follow in rapid succession (many). *Magsumunod*, to follow closely, also two children born in succession. *Magkasumunod*, to follow wherever another may go, or to obey implicitly. Ex.: *Nagkakasumunod ang sundalo sa punong niyá* (the soldier follows his officer wherever he goes). *Sino ang pinagkasumundán mo?* (Who are you obeying so implicitly?) *Ang punong ko* (my commander). *Ano ang ipinagkakasumunod mo [ninyó] sa kaniyá?* (Why do you [ye] obey him so implicitly?) *Akó'y sundalo, pó* (I am a soldier, sir).
- To resist; disobey; contradict; contend with. *Sumúay*. *Nasúay siyá*, he is disobeying. *Magsúay*, to disobey, etc. (much). *Masúay*, disobedient; contradictory. *Magsuayan*, to contradict each other. *Magsisúay*, to disobey (many). *Kasuayan*, disobedience.
- To show anger; (2) to turn aside from. *Tumábog*. Ex.: *Natábog siyá* (he shows anger; he is turning aside).
- To stand up; to rise to the feet. *Tumindig*. *Natindig siyá* (he is rising to his feet). Verb has already been explained.
- To sit down. *Umupó*. *Naupó silá* (they are sitting down). Verb has already been explained.
- To look at. *Tumínig*. *Natínig akó* (I am looking). Verb has already been explained.

XIX. Bisyllabic (two-syllabled) roots commencing with *b*, *k*, *p*, *t*, or a vowel, generally admit of a similar irregularity in the imperative, past, and present tenses; *n* being prefixed to vowel roots for the past and present tenses and *m* for the imperative, while the initial letter of *b*, *k*, *p*, and *t* roots changes to *n* for the past and present tenses, and to *m* for the imperative.

To read.

Bumasa. Ex.: (Irreg.) *Masa ka*; (Reg.) *Bumasa ka* (read). (I.) *Nasa akó*; (R.) *Bungmasa akó* (I read [past tense]). (I.) *Nanasa akó*; (R.) *Bungmabasa akó* (I am reading). The other tenses are regular. Ex.: *Nakabasa akó* (I had read). *Babasa akó* (I shall read). *Makabasa akó* (I shall have read). *Ang pagbasa*, the act of reading.

To capture.

Bumihag. *Kabihagan*, captivity. Same as foregoing.

To take.

Kumuha (partly explained before). Imp., *Muha ka*; *kumuha ka*; *kuha ka* (take). Past, *Nuha akó*; *kungmuha akó* (I took). Pr., *Numuha akó*; *kungmukuha akó* (I am taking). Plp., *Nakakuha akó* (I had taken). F., *Kukuha akó* (I shall take). F. P., *Makakuha akó* (I shall have taken). *Mañguha*, to take habitually. *Ang pangunin*, what taken habitually. (Note that the *u* is all that remains of *kuha*.) *Makakuha*, to be able to take. Ex.: *Nakuha nilá iyang mañgá buñga* (they were able to take that fruit [pl.]).

To go for; to bring; to call.

Kumaón. Conj. like *kumuha*. (Already explained.)

To enter; to come in; to go in (voluntarily).

Pumasok. *Mások ka*; *pumasok ka* (come in). *Nások siyá*; *pungmások siyá* (he went in). *Nanások silá*; *pungmapások silá* (they are going in). *Nakapások akó* (I had gone in). *Papások akó* (I will go in). *Ang pagpások*, the act of entering. *Magpasok*, to enter much. *Magpások*, to put something inside. *Ang pasukin*, the object of entrance. *Ang ipások*, what put inside. *Ang pasukan*, the door entered or the house, etc. *Nasok silang walang batibati* (they came in without any ceremony). *Makapások*, to enter or go in casually; to be able to enter. Ex.: (1) *Akó'y nagpapasial ay makapások akó sa looban ni Gat Luis* (I was out for a stroll, and without thinking went into Don Luis's yard). *Magpapások*, to order to enter; to get into, as clothes. Ex.: *Si Juan ay nagpapások kay Pedro nang da-*

- mít* (Juan told Pedro to get into his clothes). *Nagpapások si Pedro nang damit* (Pedro put on the clothes). *Makapagpapások*, to be able to order another to go in.
- Pumitás*. (Already explained.) Conj. like *pumások*.
- Tumuksó*. Imp., *Muksó*; *tumuksó* (tempt, try). Past, *Nuksó*; *tungmuksó* (tried). Pr., *Nunuksó*; *tungmutuksó* (trying). Plp., *Nakatuksó* (had tried). F., *Tutuksó* (shall, will try). F. P., *Makatuksó* (shall, will have tried). *Ang pagpagtuksó*, the trying, tempting. *Magtuksó*, to tempt much or many. *Ang tuksóhin*, the person tempted. *Ang pagtuksóhin*, the person greatly or many times tempted. *Ang ituksó*, the cause or means of temptation. *Ang ipagtuksó*, the cause or means of great or repeated temptation. *Ang tuksohan*, the place of temptation. *Ang pagtuksohan*, the place of much or repeated temptation. *Magtuksó* (*dim.*), to tempt a little, or in mockery. *Manuksó*, to tempt habitually. *Ang manunuksó*, the tempter; temptress. *Magpanuksó*, to tempt frequently and a great deal. *Ang ipanuksó*, the cause or means of the foregoing. *Ang panuksohan*, the place corresponding to foregoing. *Magpakatuksó*, to tempt strongly. Ex.: *Anó ang ipinagpakatuksohan (ipinagpagtuksohan) nilá?* (Why were they so strongly tempted?)
- Tumuká*. Conj. like *tumuksó*. Apparently applied to bite of snake. Ex.: *Siyá'y tinuká nang ahas* (he was bitten by the snake).
- Umalis*. Imp., (I.) *Malis ka*; (R.) *umalis ka*. Past, *Nalis akó* (I.); *Ungmalis akó* (R.) (I left, went away, etc.) Pres., *Nanalis akó* (I.); *ungmaalis akó* (R.) (I am going away, leaving, etc.). Plp., *Nakalis akó* (I had left). Fut., *Aalis akó* (I shall leave). F. P., *Makaalis akó* (I shall have left). *Ang pagalis*, the leaving. (This root has already been partly explained.)
- The following roots are conjugated like *alis*:
- To ascend. *Umakyat*. *Ang inakyat*, what ascended or the person ascending. *Ang iakyat*, the cause. *Ang akyatán*, the place.

- Not to wish. *Umayao*. Ex.: *Paayao ka* (say you do not wish to). *Bákit siyá napaayao?* (Why did she say she did not wish to?)
- To go for water with a pitcher. *Umigib*.
To drink. *Uminum*. Imp., *Minum ka*, drink. Malay *minum* means "to drink." (This verb has already been explained.)
- To turn back; to go back; to fall back; to retreat. *Umirong*.
To return; to come back. *Umuui*.
To lead; to go ahead. *Umuná*. (Already explained.)
- XX. Some polysyllabic (of more than two syllables) roots beginning with *b*, *k*, *p*, *t*, or a vowel, are conjugated with the particle *man* (q. v.).
- XXI. Some sixty-six polysyllabic verbal roots commencing with *pa* replace the first syllable with *na* in the past and present and with *ma* in the imperative and future. In the present and future tenses the *second* syllable of the root is reduplicated and *not* the first. This conjugation resembles but is not identical with *man*. There are also some euphonic vowel modifications. (See tables for synopsis of conjugation.)
- The verbal roots, which are conjugated in this manner, are the following:
To verbalize these roots, change initial *p* to *n* or *m* as required for tense of indefinite.
- To rise early. *Paagà*, from *agà*, "morning."
To profit; to make (in business). *Pakinábang*. Probably from a lost root *tábang*, which still exists in Bicol and Visayan, with the meaning "to aid; help; succor;" and the prefix *paki*, def. of *maki*.
- To listen to (with attention). *Pakinig*. To listen to much, *magpakinig*.
- To solicit or urge (for good or evil). *Pakiúsap*, from *úsap* and *paki*, def. of *maki*.
- To bathe one's self; to take a bath. *Paligò*. *Magligò*, to bathe another; also *magpaligò*. Syn. *pambo* (rare). *Maligò ka* (take a bath). *Paligoan mo ang cabayo* (wash the horse).
- To swell. *Pamagá*, from *bagá*, "a tumor, abcess," and *pan*.
- To dwell; to live in a house. *Pamáhay*, from *báhay*, "house," and *pan*.
- To swell up (as a sting); also to swell badly. *Pamanghid*, from *panghid*, "to swell" (the nerves), and *pan*.
- To supplicate; (2) to ascend into a house for important reasons. *Pamanhik*, from *panhik* and *pan*.
- To wag the tail (as a dog). *Pamáypoy* (rare). Seiple thinks may be from lost root *paypoy*, variation of *paypay*, "fan." *Mamaypay*, to fan one's self or another. Usual word "to wave" is *pumaspás*. *Paspasin mo ang bandila* (wave the flag).
- To incite; to provoke. *Pamongkahà*. Ex.: *Pinamomongkahian tayo nang presidente municipal sa masamang gawd* (The municipal president [mayor] is inciting us to do wrong). (Present tense, reduplication of modified syllable *mo* and suffix *an*. From *pongkahà*,

- a variation of *pongkd*, "to incite to a quarrel," and *pan*. This root is said to be of Chinese origin.
- To offer; to dedicate. *Panagano*. Seiple says from Vis. part. *panag* and *anó*, "what."
- To envy. *Panaghili*. Seiple also gives this as from *panag* and *hili*, "envy." Ex.: *Houag kang managhili sa kapua mo táuo* (Do not envy your neighbor). Syn. *pangimbolo* (rare).
- To sigh; (2) to whistle. *Panaghoy*, from *taghoy*, "to pant, to breathe hard," and *pan*.
- To dream. *Panaginip*, from *ginip* and *pana*, a combination found by Seiple in but four words of polysyllabic structure. Ex.: *Nananaginip ka bagá?* (Are you dreaming?) Syn. *Bunagantúlog*, from *túlog*, "sleep."
- To put one's self under the control of another. *Panagisuyd*, from *tagisuyo* and *pan*. The ultimate root is *suyd* with the same general meaning.
- To pray. *Panalanin*, from *dalanin* and *pan*.
- To trust; to confide. *Panátig*, from *sálig*. Ex.: *Siyá ang sinasaligan ko, kaya akó matápang* (I trust in him, and am brave for that reason). *Pinapanaligan mo* (*panaliganin mo*) *ang Dios* (let your trust be in God [trust in God]).
- To vanquish; gain; conquer; win. *Panalo*, from *talo* and *pan*. *Sino ang nanalo?* (Who was the winner?) *Tumalo*, to dispute (one). *Magtalo*, to argue (two, etc.). *Manalo*, indef. of *panalo*. *Magpatalo*, to allow one's self to be conquered. *Patalo*, to consent to be vanquished. *Makitalo*, to interfere in a dispute. *Ang mananalo*, the winner; conqueror. *Ang talonan*, the vanquished.
- To sing funeral songs. *Panambitan*, from *sambit*, "funeral song," *an* suffixed and *pan*.
- To descend by stairs or ladder; (2) to spend; to use up. *Panáog*. Seiple gives a Panay-Visayan root *naog*, but the Samar-Leyte dialect seems to lack this word. Ex.: (Tag.) *Pumanáog*, to descend a ladder (also, to go or come down stairs). *Magpanáog*, to do the above much. *Magpapanáog*, to order the above to be done; to use up; to spend. Ex.: *Nagpapanáog nang ari ang narurukhd* (The property has been used up on account of poverty). *Napapanánaog akó nang limang pesos* (I have spent five pesos). Also with *ma*. Ex.: *Ang napanánaog sa ákin ay limang pesos* (The amount of my spending was five pesos). *Magpanánaog* also means to bring some-

- thing down stairs or by means of a ladder. *Ang ipanáo*, what brought down. *Magpapagpanáo*, to order something to be brought down thus.
- To sit down (with the feet crossed and knees apart). *Panasilá*, from *silá*, with same meaning with *mag* and *pan*. Seiple thinks *pana* a root, but it may also be from the indef. *Ang pinanasilaan*, the person sat down before, or the place.
- To promise; to resolve. *Panata*. *Ang panatahin*, what promised. *Ang panatahan*, the person promised. Syns. *Pan̄gakò*; *Tumandang*. The roots *talagá* and *panáan* have somewhat similar meanings.
- To persevere; to persist; to last. *Panatili*, from *tili*, idea of propping up; and *pana*.
- To penetrate (as water). *Panitim* (from *timtim*? and *pan*). Seiple gives *tiyim* as the root, meaning "to ooze into; to leak." Noceda gives *panayitim* as the word. Ex. *Mapanayitim sa loób ang masamang asal* (The evil habit penetrates the heart).
- To be able to do. *Pangyari* (from *yari* and *pan*). *Makapangyarihan*, powerful; omnipotent. *Kapangyarihan*, power; faculty; authority. Ex. *Mayroon siyangkapangyarihan* (he has power [or authority]). *Wald siyang k.* (He is without a). *Wald akong k.* (I am without a). *Mangyari*, to be possible. Ex. *Hindi mangyari* (It can not be). *Hindi mangyaring di akó pumaroon* (I can not possibly keep from going there). *Mangyari bagang di akó pumaroon?* (Is it not possible for me to keep from going there?) *Anó't di mangyayari?* (Why should it not be so?) *May nangyari doon sa bahay niyá* (Something has happened in his house over there). *Sukat mangyari* (Suppose it may happen?) *Di sukat mangyari* (It should not happen). *Mangyayari din* (It will indeed be possible). *Yari* alone means done; finished; completed. Ex.: *Yari na ang sulat* (The letter is already finished).
- To kneel down; to kneel. *Panikluhod*. (Already explained).
- To prop with the hand. Syn. *Lumuhod*.
- Paniin*. *Ang ipinaniin*, what propped thus. *Magtiin*, to put out the hands in order to rise; (2) also to stamp or print. *Tiinan mo ang papel*, stamp or print it on the

- paper. Root *tiin* and *pan*. *Tiin* means "to prop oneself with hands and feet in order to rise."
- To think; also "to regret." *Panimdim* (from *dindim* and *pan*). This root is *domdom* in Bicol.
- To squat. *Paninkayad* (from *tinkayad* and *pan*). Also *tuningkayad*, with same meaning.
- To believe; to confide in; to trust. *Panivala* (from *tiwala* and *pan*). *Ang katiwala*, the confidant; bosom friend.
- To guide; to lead. *Panógot*.
- To accomplish the will. *Panolos* (from a lost root, *tolos*, suggests Seiple, who cites the Javanese word "*tulus*, sincere; faithful; loyal, etc." and adopted in Malay). Ex.: *Hindi akó manolos kumain*, at *ang nasasakit akó nang lagmat* (I can not force myself to eat, because I am sick with fever).
- To view (as a spectacle); to gaze at; to sight; to behold; to look at from far off; to view with astonishment. *Panódod* (from *nódod* and *pan*). *Manódod*, to look at what contents and gives pleasure. *Ang pinanódod*, what beheld.
- To make water. *Panúbig* (from *túbig* and *pan*).
- To lodge. *Panuluyan* (from *túloy* and *pan*). *Ang panuluyan*, the lodging place; also *ang tuloyan*. *Ang ipanuluyan*, the cause or person for whom lodging is looked for. *Magpapanuluyan*, to give another lodging. *Ang papanuluyanin*, the person given lodging. *Tumúloy* to lodge. *Magtúloy*, to lodge many or much. *Ang tuluyan*, the lodging place. *Ang pagtuluyan*, the lodging place of many or much. *Ang itúloy*, the cause. *Ang ipagtúloy*, the cause of many or much. *Magpatúloy*, to give lodging. *Ang patuluyin*, the person given lodging. *Ang patuluyan*, the place where given lodging. *Ang papagpatuluyin*, the person given much lodging. *Ang manág papagpatuluyin*, the persons given lodging. *Ang pinagpapatuluyan*, the lodging houses. Ex.: *Sino ang nanunuluyan sa bahay mo?* (Who is the lodger at your house?) *Isang mahirap na pinatúloy ko sa áking bahay* (a poor man whom I have allowed to lodge at my house).
- To wait upon the pleasure of another; to flatter; (2) to serve. *Panuyò* (from *suyò* and *pan*). See *panagisuyò*.
- To promise. *Panágakò* (def.); *manágakò* (indef.). Syn., *panata*. From *áko*, "security," and *pan*.
- To dare; to venture. *Panáhás*; *manáhás* (probably from *dahás*, "idea of bravery," and *pan*). Seiple points out that the

- regular formation should be *panahás*. In Bicol, *dahás* means violence; force.
- To become tired from much standing or being in the same position a long time. *Pañgálay*. Ex.: *Nangangálay ka na?* (Are you tired already?) *Hindi pó* (no, sir). The roots *ngálay*, *hingálay*, *ngalo*, and *ngimi* have about the same meaning.
- To become thin; emaciated. *Pañgalirang* (greater than *yayat*). Syn., *pañgatigang*. Root, *ngalirang* and *pan*.
- To become numb (as the arm or leg from inaction); to "go to sleep." *Pañgalo* (from *ngalo*, "idea of pain from fatigue"). Syn., *ngimi*.
- To fold the arms. *Pañgalokikip* (from *halokikip*, to cross the arms). Var., *panhalokikip*. Ult. root, *kipkip*. Ex.: *Kumipkip*, to lay the arm or leg upon anything. *Bákit ka nanngalangalokikip?* (Why are you folding your arms?) Seiple shows that *halo* often prefixes roots composed of two identical syllables.
- To rest the face upon the hand; to bury face in hands. *Pañgalumbabâ* (from *ngalumbabâ* and *pan*). Var., *ngayumbabâ*. *Tauong mapañgalumbabâ*, a melancholy person.
- To apprehend; to dread. *Pañgamba* (less than *pañgánib* or *tákot*). From *gambâ*, "idea of dread," and *pan*.
- To bear a child; to lie in. *Pañganak* (from *anak*, "child," and *pan*).
- To be with child for the first time. *Pañgánay*.
- To dread. *Pañgánib* (from *gánib*, "idea of being in danger"). (Greater degree than *pañgamba*.)
- To look in mirror or other reflecting surface. *Pañganinô* (from *anino*, "image, shadow," and *pan*).
- To hurt; to damage; to malign; to make ashamed. *Pañganyaya* (from *anyaya* and *pan*). *Makapañganyaya*, to cause damage. *Pañganyayang táuo*, a person who destroys property, maligns, etc. *Anyayang táuo*, a lazy person. *Makapapañganyaya* (adj.), harmful; hurtful; slanderous.
- To talk in sleep; to dream. *Pañgarap* (from *arap*, "idea of dreaming," and *pan*).
- To humble or abase oneself. *Pañgayupapâ* (from *ngayupapâ* and *pan*).
- To make love; to woo. *Pañgíbig* (from *ibig* and *pan*). See *ibig*.
- To be jealous. *Pañgigboghô* (from *boghô*, "idea of jealousy;" still found in *panibughô*, "jealousy").
- To tremble; to shudder. *Pañgilábot* (from *kilábot*, "idea of trembling").
- To warn; to guard oneself; to sneak away. *Pañgilag* (def.); *mañgilag* (indef.); both from *ilag*. *Umilag*, to flee. *Magilag*, to draw aside; to avoid. *Pañgilagan mo ang mañgá tauong walang pinagalaran* (avoid men without education [breeding]).

To be scornful.	<i>Pañgilap</i> . Seiple thinks may be from <i>silap</i> , "idea of a wordy quarrel," and <i>pan</i> .
To keep holidays.	<i>Pañgilin</i> (from <i>ñgiling</i> , "idea of observing holidays [fiestas], etc.," and <i>pan</i>). Seiple observes that the final <i>g</i> of the root has been dropped, but this may be accidental.
To become numb (as the arm or leg from inaction); to "go to sleep."	<i>Pañgimi</i> (from <i>ñgimi</i>). Syn. <i>pañgalo</i> .
To tremble (much with cold or fear).	<i>Pañginig</i> (from <i>kinig</i> , really <i>kinigig</i>). <i>Kuminig</i> , to tremble with cold or fear. <i>Magkinig</i> , to tremble much thus. <i>Making</i> , to be trembling thus [state]. <i>Mañginig</i> , indef. of <i>pañginig</i> . <i>Makapañginig</i> , to cause to tremble with cold or fear.
To feel a tingling pain in the teeth.	<i>Pañgingiló</i> (from <i>pañgiló</i> , itself from <i>ñgiló</i> , a tingling pain in the teeth.
To shake (as from the ague).	<i>Pañgiki</i> (from <i>ñgiki</i>). <i>Akó'y nan-giñgiki</i> (I am shaking).
To precede (as in room or street); to commence; to start or begin.	<i>Panguna</i> (from <i>una</i> , "first," and <i>pan</i>).
To lose in trade, business, or barter.	<i>Pañgulugi</i> (from <i>ñgulugi</i> , a loss in business, and <i>pan</i>).
To talk.	<i>Pañúsap</i> (from <i>úsap</i> and <i>pan</i>). Ex.: <i>Hindí ka makapañúsap?</i> (Can't you talk?) (See <i>úsap</i> , already partly explained).

DIMINUTIVES IN "UM."

Um verbs are made diminutive by the repetition of the root if bisyllabic, or the first two syllables if longer. Ex.:

To run.	<i>Tumakbó</i> . <i>Tumakbo-takbó</i> , to ramble; to run a little.
To rain.	<i>Umulán</i> . <i>Umulan-ulán</i> , to drizzle. In ordinary composition the hyphens are generally omitted.

THE VERBALIZING PARTICLE "MAG."

The particle *mag* is used to verbalize roots, as a general rule, either when a definite object is held in view or else when the verb does not require an object to express intensity (sometimes plurality) with roots which are verbalized in the simplest sense with *um*. *Mag* has also a reciprocal (mutual) idea, *an* (*han*) being usually suffixed.

Mag, which is always a prefix, changes to *nag* in the present and past tenses. The first syllable of the root is reduplicated for the present and future tenses. *Maka* and *naka*, which are used to indicate the second future perfect and pluperfect, respectively, retain *pag*, the definite of *mag*, with the root, as they are also independent particles when used alone. In this respect, and also in the retention of the particle in front of the reduplicated initial syllable of the root in the future tense, all particles differ from *um*. (See the table for conjugation of *mag* roots.)

I. *Mag*, prefixed to roots which admit *um* and which do not change the meaning with *mag*, signifies plurality either of persons or acts, this being the general meaning imparted by this particle. *Mag* (*nag*) sometimes throws the accent upon the last syllable of a root. Ex.:

To guard; watch for.

Tumanod. *Magtanod*, to guard much or by many. *Ang tanoran*, what guarded. *Ang pagtanoran*, what guarded much or by many. *Ang itanod*, the cause of guarding. *Ang ipagtanod*, the cause of guarding much or by many; also the person for whom guarded, if there be a person concerned.

To sit down.

Umupô. *Magupô*, to sit down (many).

Among other verbs may be mentioned *magbasá*, to read much or by many (*bumasa*); *magkain*, to eat much, etc. (*kumain*); *maggiik*, to thresh (*gumiik*); *maginum*, to drink much, etc. (*uminum*); *maglakad*, to walk much, etc. (*tumákad*); *magsulat*, to write much or by many (*sumálat*); *magtakbô*, to run much or by many (*tumakbô*); *magtanîgis*, to weep much or by many (*tumanîgis*), and *magtuksô*, to weep much (*tumuksô*); all of which verbs have been heretofore explained.

II. Those roots which do not admit *um* as a verbalizing particle are not pluralized by *mag*, but simply verbalized in the primary sense. Besides others, all roots beginning with *m* fall in this class on account of cacophony (harshness) with *um*.

To grind (as grain).

Magbayô. *Ang bayín*, what ground. *Ang bayohan*, the grinding place.

To enhance.

Magmahal. *Ang minamahal*, the esteemed, etc., person. Ex.: *Ang banal na táuo ay minamahal* (the just person is esteemed). *Mamahal*, to rise in value. Ex.: *Namamahal ang lakó* (the merchandise is rising in value). *Magpakamahal*, to esteem highly. Ex.: *Pinagpakamahal ko sa kaniyá* (I do esteem him highly). Also with *maka* alone. Ex.: *Pinakamahahal ko sa kaniyá*. *Makimahál*, to act like a noble person. *Mapakimahál*, to arrive at a state of being esteemed. *Kamahalan*, dearness; nobility, etc.

To think with care.

Magmahang.

To see well (purposely).

Magmalas. To see well, casually, *makamalas*.

To inherit.

Magmana. *Ang pagmanahin*, what inherited. *Ang magkamana*, to leave property. *Ang ipamana*, the estate. *Ang pamana*, the inheritance (verbal noun). Ex.: *Itó ang pamana sa ákin nang amá ko* (This was my inheritance from my father). *Ang pagmanahan*, the heir. *Makimana*, to ask for an inheritance.

To note; to experience.

Magmasid. *Ang mapagmasid*, the person who notes or experiences.

To start; to commence.

Magmulá. *Mulán mo itó*, commence this. Used only thus in imperative and past indicative. As "proceed" it is used in past and present.

	<i>Ang pinagmumulán</i> , the point from which proceeding. <i>Mulá</i> as prep. means "from; since."
To recall to memory.	<i>Magmulí</i> . Also means to open the eyes widely; and to look at well.
To cheapen; insult; dishonor.	<i>Magnura</i> . <i>Mamura</i> , to lower in value. <i>Ang murahín</i> , what cheapened, or who insulted, dishonored, etc. <i>Magpakamuramura</i> , to despise intensely. <i>Magmurahan</i> , to insult mutually. <i>Anghokomanang pinagmurahan nilá</i> , they insulted each other in the court room.

There are comparatively few verbal roots beginning with *m* in the Tagalog. The foregoing are nearly all that are in common use. A few others are to be found, which will be noted later, used with other particles.

III. Roots which change the meaning with *um* and *mag* are pluralized in two ways with *mag*. If the *final* syllable of the root is *accented* normally the *first* syllable of the root is added *extra* in all tenses, but if the accent is not normally upon the last syllable of the root, plurality is expressed by changing the accent to the final syllable. It should also be noted that the meaning *changes back*.

To buy.	<i>Bumili</i> . <i>Magbili</i> , to sell. <i>Nagbibili akó</i> , I am selling. <i>Nagbibibili akó</i> , I am buying much. This form is now rare, <i>man</i> (q. v.) being generally used. Ex.: <i>Namimili akó</i> (I am buying much).
To teach (as a doctrine).	<i>Umáral</i> . <i>Magáral</i> , to learn; to study. <i>Magaral</i> , to teach much; to preach. Now generally replaced by <i>man</i> . Ex.: <i>Manáral</i> , to preach.

The reduplication of a bisyllabic root or the first two syllables of a polysyllabic root intensifies plurality with *mag* roots. This same construction with *um* roots indicates diminutives. *Mag* roots add *an* (*han*) to express diminutives or reciprocal verbal actions, which have to be distinguished by the context, meaning, etc. Ex.:

To think.	<i>Magisip</i> . <i>Magisipisip</i> , to think deeply; profoundly.
To meditate.	<i>Magnilay</i> . <i>Magnilaynilay</i> , to meditate profoundly. <i>Manilay na táno</i> , a considerate person. <i>Manilay</i> , also means to fish. <i>Paninilayan</i> , a fishing canoe.
To follow; to obey.	<i>Sumunod</i> . <i>Magsunodsunod</i> , to follow in rapid sequence (many).

IV (a). Roots which may admit the idea of more or less take an additional repetition of the first syllable to signify intent or plurality. If the entire root be repeated the plurality is intensified. Roots of three or more syllables repeat only the two first, according to the general rule in Tagalog. Ex.: *Nagsusumpá akó sa kapidbáhay ko* (I have cursed my neighbor many times). *Nagsusumpasumpá akó sa kapidbahay ko* (I have cursed [slandered] my neighbor times without number).

(b) *Mag* and the doubled root in certain cases signify the performance of an act and its opposite. Verbs expressing an unsteady motion or quick change of position are also formed in a similar manner. (c) In the present

tense *nag* may be dropped, being replaced by the reduplicated initial syllable of the primitive root. Some *um* verbs have this form also. Ex.(b):

- To pass. *Dumaan. Magdaan*, to pass many times or by many. *Magdaandaan*, to pass and repass many times. *Daanán*, a made road. *Dí madaanan*, impassible. *Makaraan*, to be able to pass. *Magparaan*, to allow to pass. Ex.: *Paraanin mo akó* (let me pass). *Hindí ko pararaanin hangan dí mo akó bibigyan nang kaunting tubig* (I will not let you pass until you give me a little water). *Daan* also means "hundred".
- To go or come out. *Lumabás. Maglabás*, to take out. *Maglabaslabás*, to go out or come in (many times).
- To turn over. *Magbaligtad. Magbalibaligtad*, to turn over. Ex. (c): *Babalibaligtad ang may sakit sa hihigán* (the sick man is turning over and over in bed).
- To stagger; to reel. *Magbalingbáling. Babalingbáling yaong táuo*, that man yonder is reeling. *Magpapagbalingbáling*, to be staggering from walking, etc. Ex.: *Pinapagbabalingbáling mo akó nang paghánap sa iyó* (I am ready to fall from looking for you. Syn. *Magpalingpáling*).
- To shift about; to change continually; to turn over continually. *Magbilingbiling. Ex.: Bibilingbiling mandin siyá* (he is shifting about). *Bibilingbiling ang lóob ko* (I have my doubts). *Bibilingbiling ang may sakit sa hihigán* (the sick man is twisting and turning in bed).
- To wander about aimlessly. (*um*). *Sumulingsúling. Susulingsúling siyá* (he is wandering about aimlessly).
- To stagger. *Magsuraysúray, Susuraysúray siyá?* (Is he staggering?) *Opó, ang lasing ay susuraysúray kung lumákad* (yes sir, a drunken man staggers when he walks).
- To tiptoe about; to walk on tiptoes. *Tumíad. Magtiadtiad*, to tiptoe about much. *Titiadtiad akó* (I am walking about on my tiptoes).
- To bend over. *Umúkod. Magúkod*, to bend over much. *Maúkod*, to be bent over. *Magukodúkod*, to walk bent over or waveringly. *Uukodúkod siyá* (he walks bent over). *Uukodúkod yaong matandá* (that old person walks haltingly).
- To move (c). *Kumibó. Magkibokibó*, to move much.
- To walk with the head on one side (c). *Magkilíngkilíng. Iyang batà'y kiki-lingkilíng kung lumákad* (That child holds the head on one side when walking).

To wobble (*c*).

Kuminday. Magkindaykinday, to wobble much. Syn. *Magkindaykinding*.

V. *Mag* is also used to express personal actions which may be dual or plural in character, reciprocity or mutuality being implied. If the plurality is to be intensified, the root is repeated, subject to the general rule for polysyllabic roots. Ex.:

To quarrel; to fight.

Magbabag. Ang pagbabag, the act of quarreling. *Mapagbabag*, quarrelsome person. *Ang babagin*, the person quarreled with.

To assemble (purposely.)

Magpupulong. Ex.: Nagpupulong ang mañgá maginoo sa bayan (the "principales" of the town are assembling). *Anó ang pinagpulongan kanila?* (Why have they met?) *Ang ipinagpulong nilá'y nang pagusapan ang pagdátang nang gobernador-general* (The purpose of their meeting was to talk over the coming of the governor-general).

To assemble; to meet (purposely).

Magtipon. Tumipon, to join (one). *Magkatipon*, to meet or assemble by chance (as a street crowd). Ex.: *Nagkatipon ang mañgá táuo sa báhay ko* (Some people have happened to meet in my house). *Ang katipunán*, the assembly. Also the popular name of the well-known revolutionary society, the K. K. K. Ex.: *Ang pinagkakatatipunan nang mañgá marurunong* (The meeting-place of the learned people—i. e., of learned societies, etc.). *Huwag kang sumama't hindi nababagay sa isang dalagang pumaroon sa pinagkakatatipunan nang maraming lalaki* (Do not accompany [him, her, or them] because it is not proper for a girl to go where there is a meeting of many men).

Other verbs of this nature, all of which have been mentioned before, are *maghiwalay*, to separate mutually; *magpisan*, to associate; *magkità*, to see each other; *magsama*, to accompany each other; *magtalo*, to argue; and *magúsap*, to converse; to litigate.

VI. The distinction between plurality, intensity, etc., and mutuality, reciprocity, etc., is sometimes made by a change of accent. Ex.:

To approach (one).

Lumápit. Maglápít, to draw near. *Maglapít*, to approach mutually. *Malápit*, near. *Malápit siyá sa ákin* (He is a relative of mine).

To look at.

Kumitá. Magkitá, to look at each other. *Magkitá*, to look at many things; or to look at intently.

VII. *Mag* verbalizes reciprocal actions of a nature admitting competition or rivalry, provided that no special emphasis is placed upon the contention. Ex.:

- To become reconciled (two). *Magbatì* (also to speak in a friendly way). *Magpabatì*, to become reconciled (many).
- To stir, mixing at same time; to shake. *Humalò*. *Ang haloin*, what shaken; stirred. *Maghalò*, to mix two (or more) things together. *Ang ihalò*, what mixed. *Ang haloan*, the mixing place, etc. *Ang hinalò*, what shaken (past). *Ang ihinalò*, what mixed (past).

VIII. Voluntary reciprocal actions of certain classes are also conjugated with *mag* prefixed to the root and *an* (*han*) (*nan*) suffixed. Ex.:

- To mock; jeer at. *Magbirò*. *Magbiroan*, to mock each other. *Makipagbiroan*, to mock greatly; to jeer at another viciously. *Birobirò*, *mapagbirò*, *palabirò*, all stand for degrees of being a jester, etc. *Magpalabirò*, to jest with a good deal. *Táuong birò*, an inconsiderate person.
- To suffer; to endure. *Dumalitò*. *Magdalitaan*, to suffer for each other, or mutually. *Magpaka-dalidalitò*, to suffer intensely. *Mapagdalitò*, sufferer. *Kadalitaan*, suffering. *Di madalitò*, intolerable; insufferable.
- To kick. *Sumikad*. *Magsikad*, to kick much. *Magsikaran*, to kick each other. *Manikad*, to kick habitually. Also *magsumikad*, to work with rapidity. Synonyms for kicking: *Tumadyak*, *magtadyak*, *magtadyakan*, *tumindak*, *magtindak*, *magtindakan*.
- To curse. *Sumumpá*. *Ang sumpain*, who or what cursed. *Ang isumpá*, the reason or cause of cursing. *Magsumpá*, to curse much; also many at same time. *Ang pagsumpain*, who or what cursed thus. *Ang ipagsumpá*, the cause or reason for cursing thus. *Magsumpa*, to curse each other. *Manumpá*, to curse habitually; also to take an oath. *Ang palasumpá*, the habitual curser; also the witness. *Ang panumumpá*, habitual cursing, or the oath taken. *Ang panumpa*, the person administering the oath; also the place. *Ang ipanumpá*, the testimony given; also what sworn habitually.
- To help; to aid (another). *Tumulong*. *Magtulong*, to help another much. *Magtulongan*, to help each other. *Manulong*, to help another often. *Manulongan*; *magpanulongan*, to help each other much or often. *Ang katulong*, the aid; assistant; helper.

To use insulting or indecent language; *Magtuñgayao*. *Magtuñgayauan*, to abuse each other thus. *Manuñgayao*, to abuse or insult thus continually or habitually. *Mapagtuñgayao*, abuser; insulter.

Among other verbs of this description may be cited *magkagatan*, to bite each other; *magibigan*, to like each other; *magpaloan*, to cudgel each other; *magsintahan*, to love each other; *magsunoran*, to follow each other; and *magtauanan*, to laugh at each other. All of these have been mentioned before.

IX. In the use of *mag* to verbalize actions admitting reciprocity, care is necessary in noting their nature and the intent and purpose for which the actions may be executed, as there are local differences in this respect. Reciprocal verbs require an object which returns the action. (A) Thus, *mag* prefixed and *an* suffixed with a root which admits competition expresses rivalry. (B) If the action requires an object and rivalry is to be expressed, the suffix *an* should be repeated.

To jump. *Lumoksó*. *Magloksó*, to jump much or by many. *Magloksohan*, to jump in competition. (This verb has already been explained.)
 To look. *Tumitínin*. *Magtínin*, to look at much or by many. *Magtíniginan*, to look at each other. (Heretofore explained.)
 To push; to shove off (as a boat). *Tumúlak*. *Magtúlak*, to push hard or by many. *Magtulakán*, to push against each other. *Magtulakanan*, to push in rivalry or competition.

X. *Mag* and the reduplicated root form intensive reciprocal verbs which can only be distinguished from diminutives, verbs of feigning, mockery, imitation, etc., by the context. As usual, polysyllabic roots repeat the first two syllables only. Ex.:

To embrace. *Yumákap*. *Magyákap*, to embrace each other; to tie up to a post. *Magyakapyakapan*, to embrace each other warmly; also means "to embrace a little, to pretend to embrace, to imitate embracing," etc.

Other verbs already cited are *magabutabutan*, to reach many things; to pass many things from hand to hand, etc.; *maghatidhatiran*, to send to each other, etc., and *magtintintiniginan*, to look at each other closely; to pretend to look, etc.

XI. *Ngá* may also be infixed with *mag*, forming *mañgag*, the particle thus made imparting the idea of great plurality when prefixed to a root. Ex.:

To converse. *Magúsap*. *Mañgagúsap*, to converse (as a great crowd).

XII. Roots with *mag* may be used both with and without an object, the meaning varying more or less in such cases. Ex.:

To divide into equal parts. *Bunahági*. *Magbahági kayó!* Disperse! *Magbahági kayó nitong salapi* (divide this money).

XIII. Movement caused by an outside agency is expressed by *mag*. As will be remembered, self-movement is expressed by *um* (Par. XI, *um*). *Humángo*, to pull out, take out, etc., is an exception to the rule. Ex.:

- To fell trees; to blow trees down (as the wind). *Magbual. Angbualin*, the tree felled. *Ang ibual*, the person felling, or wind. *Angbualan*, the place. *Ang pamual*, the instrument, i. e., ax.
- To part from another; to go to a distance. *Lumayô. Lumayô*, to remain left far away (by another). *Maglayô*, to part (two); also to remove anything to a distance. *Malayô*, distant; far.
- To rise (voluntarily, as a bird). *Tumáas. Magtáas*, to raise; to lift up. *Matáas*, high; tall; noted. *Kataasan*, height. *Kataastaasan*, extreme height.

Among other verbs of like nature, which have already been explained, are *magalis*, to take away; *maglápít*, to draw something near; *magpandóg*, to take or let anything down stairs or a ladder; *magpanhik*, to take anything upstairs or up a ladder, etc.; *magsilid*, to put anything in or into; *magtayô*, to set up; and *magtindig*, to stand anything upright.

XIV. Bodily voluntary actions affecting one's self only, or those permitted to be done, are expressed with *mag*. Those actions of like nature performed upon another take *um* (Par. XII, *um*). Ex.:

- To whip one's self (as in penance). *Maghampás. Humampás*, to whip another. *Magpahampás*, to allow one's self to be whipped, etc. *Pahampás*, to consent to be whipped. Ex.: *Huwag kang pahampás sa sinoman* (don't let anyone whip you).

Other verbs following this rule are fully explained in Par. XII under *um*.

XV. As has been noted *mag* expresses for the indefinite the idea of losing control, as *um* expresses the idea of acquiring the same. What is lost control of is expressed in the definite with *i*, combined with *in* for the past and other tenses where necessary. For the aid of the memory it may be said that verbs of throwing away, throwing at, etc., sowing, scattering, pouring out, mixing, placing, putting, giving, and selling follow this rule. Ex.:

- To throw away. *Magtapon.* (Already explained.)
- To throw or dash down. *Maghúlog.* (Already explained.)
- To throw at (as with a rock). *Magpukol. Ang puklin*, what thrown at, or stoned. *Ang ipukol*, what thrown.
- To throw at; to pelt. *Maghagis.* Ex.: *Naghagis akó nang bató* (I threw a stone).
- To throw up (much). *Magsuká. Sumuka*, to throw up.
- To scatter rice seed. *Maghasik. Manhasik*, to sow much rice thus or by many working together.
- To scatter in the air; to emit. *Magsambúlat. Ang isambúlat*, what scattered, as grain, etc. *Sumambúlat*, to scatter, disperse, as a crowd of its own volition. *Manambúlat*, to scatter much, either by inside or outside agency.
- To scatter seed. *Magsábog.* (Already explained.) Syn., *magwálat. Magkálat*, already set forth; means to spread, propagate.
- To transplant. *Magpunlá. Magtanim*, to plant, to set out (already explained).

To scatter.	<i>Magbulagsak.</i> (Already explained.)
To break up; scatter (as parts of a house torn down).	<i>Magwasak.</i>
To pour out.	<i>Magbobô.</i> <i>Ang bobán</i> , what poured into. <i>Ang ibobô</i> , what poured out. Syn., <i>magbuhos</i> (already explained).
To pour out; shake out (not liquids).	<i>Maghohô.</i> <i>Ang ihohô</i> , what poured or shaken out, as grain, etc.
To saturate with water.	<i>Magbisak</i> , var. <i>magbaysak.</i>
To mix.	<i>Maghalô.</i> (Already explained.) Syn., <i>magsahog</i> ; <i>maglahok.</i> <i>Lumahok</i> , to join.
To stew; to boil meal, etc.	<i>Maglúgao.</i> <i>Ang ilúgao</i> , the material. <i>Ang limúgao</i> , the mush; stew. <i>Ang lugauan</i> , the stewpan, etc.
To put wood on the fire.	<i>Maggátong</i> , also to stir up the fire. <i>Magpagátong</i> , to ask that the fire be stirred up. <i>Makigátong</i> , to ask for a few coals to start a fire. <i>Ang igátong</i> , the poker, etc. <i>Ang gatongín</i> , what burned. <i>Ang gatongan</i> , the place.
To place.	<i>Maglagay.</i> (Already explained.)
To put in the sun.	<i>Magbilad.</i> (Already explained.)
To place in layers, etc.	<i>Magpátong.</i> (Already explained.)
To give.	<i>Magbigay.</i> (Already explained.)
To present with; to make a gift.	<i>Magbiyaya.</i> (Already explained.)
To grant; to give.	<i>Magkalób.</i> <i>Ang ipagkalób</i> , the grant.
To give; primarily, to hand to another by reaching out the arm.	<i>Maggáwad.</i> <i>Gumáwad</i> , to stretch out the arm in order to reach something. <i>Ang gawarin</i> , what reached. <i>Ang igáwad</i> , what given or handed over. <i>Ang igináwad</i> , what was or has been given, etc.
To sell.	<i>Magbili.</i> (Already explained.)
To sell goods.	<i>Maglakô.</i> <i>Maglakô</i> , to peddle from town to town. <i>Ang ilakô</i> , what sold. <i>Ang ilakô</i> , what peddled from place to place.
To trade on a small scale; to sell at retail.	<i>Magutay.</i> (Already explained.)
To sell at cost.	<i>Magámot.</i> <i>Ang ipagámot</i> , what sold at cost.

Verbs of "permitting, sending, restoring," etc., also follow the *mag* and *i* conjugation. Ex.:

To permit.	<i>Magtúlot.</i> <i>Ang itúlot</i> , what permitted.
To send; to remit.	<i>Maghatid.</i> (Already explained.)
To restore.	<i>Magsaolí.</i> (Already explained.)

XVI. Being of like nature, verbs of "speaking, relating, telling," etc., are conjugated by *mag* in the indefinite and *i* in the definite. A few, however, have *um* with *i* for the object. Ex.:

To tell; narrate; report.	<i>Magsalítà.</i> (Definites, already explained.)
To report; to announce; to tell the news.	<i>Magbalítà.</i> <i>Ang ipinagbalítà</i> , the news announced or reported; also the cause or means (past tense).

- Ang pinagbalitaan*, the person to whom told, etc. (past tense).
Makimalitâ, to ask for news.
 To converse (two). *Magsabi*. To talk (one), *sumabi*. To talk much, *magsabi*. (This verb has already been explained.)
 To converse (two or more). *Magúsap*. (Already explained.)
Manúsap, to talk. Ex.: *Makapañúsap ka?* (Can you talk?)
Hindî ka makapañúsap? (Can't you talk?)
 To speak; pronounce. *Magwikâ*. *Hindî ko mawikâ* (I can not pronounce it).
 To explain. *Magsaysay*. (Already explained.)
 Another word is *magsaysay*, which with *um* has also the meaning of to arrange, as the hair of another, and with *mag* to arrange something for one's self, as the hair, etc. Ex. with *ma*: *Hindî ko magsaysay* (I can not explain it).
 To speak in a low tone; also to mutter; grumble; talk about another in absence, etc. *Magbulong*. Ex.: *Mayibulong ako sa iyô* (I have something for your ear only).
 To ask; to inquire. *Tumanong*. *Magtanong*, to ask about, or concerning. *Ang tanongin*, the person questioned. Ex.: *Sino ang tinanong mo?* (Whom did you ask, or of whom did you inquire?)
Ang itanong, what asked. *Anô ang itinanong mo* (what did you inquire).
 To speak gently. *Maganá*. Ex.: *Ianás mo* (tell it gently).
 To tattle. *Magsumbong*. *Mapagsumbong*, tattler.
 To say something; accuse, denounce, notify. *Magbalá*. *Ang ibalá*, what said. *Mabala ka* (say something). *Bababalin mo ang manáá táuo nitô* (notify the people of this). It should be noted that the definite here takes an extra *ba*.
 To forbid. *Magbáwal*. *Ang ibáwal*, what forbidden. *Ang bawalan*, the person to whom something may be forbidden. *Ang pagbabáwal*, the act of forbidding (present tense). *Bunángang báwal*, forbidden fruit.
- XVII. *Mag* prefixed to roots signifying nations, races, conditions, etc., means to behave to some degree as the root signifies, but if a complete assimilation is to be implied, the particle *maki* (*paki*) is used. Ex.:
- To be somewhat Americanized. *Magamericano*. Ex.: *Nagaamericano siyá nang damit* (he [she] is quite Americanized in dress).
 To be quite Hispanicized; to be like a Spaniard in some ways. *Magcastila*. *Nagcastila silá nang ásal* (they are quite Spanish in custom).

XVIII. (a) *Mag*, with natural objects, signifies to produce them; (b) with artificial objects, to make them; (c) with articles of barter, to trade

or sell them; (*d*) with edible things, etc., to eat them; (*e*) with property, to possess it; (*f*) with names of relatives, to know how to act toward them; and (*g*) with the possessive pronouns, to have:

- Ex. (*a*):
To put forth leaves (as a tree, etc.). *Magdahon*. Also means to put the food on leaves, as when out of doors. *Ang tagapagdahon*, the cook. *Ang dahonan*, the eating place thus.
- Ex. (*b*):
To build a house. *Magbáhay*. (Already explained.)
To make soap. *Magsabón*. (Already explained.)
- Ex. (*c*):
To sell or trade rice. *Magbigás*. (Already explained.)
To sell or trade unhulled rice. *Maggálay*. Ex.: *Maggálay ka nang pulot* (trade palay for some honey).
- Ex. (*d*):
To sell or eat pickled fish. *Magbagoon*.
To eat fruit or to sell it. *Magbun̄ga*. Ex.: *Nagbun̄ga siyá* (she is selling fruit).
To eat or sell fish. *Magisá*. Ex.: *Nagisá silá* (they are selling fish). *Umisá*, to have fish once more in a river or creek, etc. *Ungmisá ngayón sa ilog* (there are fish now in the river).
To eat or sell eggs. *Magitlog*. Ex.: *Nagitlog siyá* (she is selling eggs).
To eat bananas or to sell them. *Magságing*. (Already explained.)
To drink chocolate. *Magsiculate* (from Mex.-Sp., *chocolate*; from Nahuatl (Aztec), *chocolatl*, *choco*, cacao; and *latl*, water).
To use tobacco. *Magtabaco* (from Sp. and originally a West Indian word).
- Ex. (*e*):
To have property. *Magarí*. *Maarí*, landowner. *Ariarian*, small farm; also household furniture.
To have anything of one's own. *Magsarili*.
- Ex. (*f*):
To know how to treat a father. *Magamá*. Ex.: *Si Juan ay maalam magamá* (Juan knows how to treat a father [i. e., how to be a good son]). *Magamá* also means father and child.
To know how to treat a child, i. e., how to be a good parent. *Maganak*. Ex.: *Si Juan ay marinong maganak* (Juan knows how to treat a child [i. e., how to be a good parent]). Also child and parent.
- Ex. (*g*):
To have as yours. *Magiyó*.
To have as theirs. *Magkanilá*.
To have as mine. *Magakin*.
- XIX. Words signifying articles of wearing apparel may be verbalized with *mag* to express the wearing of the same. Ex.:
- Mirror; (2) spectacles; glasses. *Salamín*. *Magsalamín*, to look in the mirror; (2) to wear glasses or spectacles. *Ang salaminan*, what seen in the mirror.
- Trousers. *Salawal*. *Magsalawal*, to wear trousers.

Hat.	<i>Sambalilo</i> (from Span. <i>sombrero</i>). <i>Magsambalilo</i> , to wear a hat (occasionally). <i>Manambalilo</i> , to wear a hat habitually.
Shoe, sandal.	<i>Sapin</i> . <i>Magsapin</i> , to wear shoes; also to line.
Apron.	<i>Tapis</i> . <i>Magtapis</i> , to put on or wear an apron.

XX. *Mag* generally governs all Spanish, English, and other foreign words not incorporated into the language. Ex.:

To play baseball.	<i>Magbesbol</i> . Ex.: <i>Nagbesbol ang manṅá batà</i> (the boys [children] are playing baseball.)
To gamble.	<i>Maghugal</i> (from Span. <i>jugar</i>). <i>Sugal</i> is the usual term. <i>Laró</i> is the native word and means, like the Spanish, either to play or to gamble.

XXI. Roots denoting officials may take *mag* to express the discharge of duties pertaining to the office named. Ex.:

To be governor.	<i>Maggovernador</i> .
To be mayor (presidente).	<i>Magpresidente</i> .
To be a councilman.	<i>Magconsejal</i> .
To be secretary.	<i>Magsecretario</i> .
To be treasurer.	<i>Magtesorero</i> .
To be prosecuting attorney.	<i>Magfiscal</i> .

XXII. *Mag*, prefixed to abstracts beginning with *ka* and ending in *an*, signifies to do what is expressed by the abstract. Such words are used only in the infinitive, and should be clearly distinguished from those roots prefixed by the particle *magka*, which lack the suffixed *an* with the indefinite infinitive. Ex.:

To do deeds of virtue or justice.	<i>Magbanalan</i> (from <i>kabalan</i> , virtue, justice).
To do right.	<i>Magkatuiran</i> (from <i>katuiran</i> , right, justice). Ex.: <i>Hatolan mo silá nang katuiran</i> (Advise them what is right).
To act chastely or in a cleanly manner.	<i>Magkalinisan</i> (from <i>kalinisan</i> , cleanliness).
To behave obscenely.	<i>Magkahalayan</i> (from <i>kahalayan</i> , obscenity).

XXIII. With adjectives formed by prefixing *ma* to the root, *mag* signifies to assume or boast of what is expressed by the adjective, if the meaning permits such assumption or boasting. In some cases *mag* means to regard as signified by the adjective. Ex.:

To boast of good judgment.	<i>Magmabait</i> . Ex.: <i>Nagmamabait si Juan</i> (Juan boasts of his good judgment [or prudence]). <i>Mabait</i> , judicious, prudent.
To boast of knowledge.	<i>Magmarúnong</i> . Ex.: <i>Nagmamarúnong si Andrés</i> (Andrés boasts of his knowledge). <i>Marúnong</i> , wise, learned (from <i>dúnong</i>). <i>Karunongan</i> , wisdom, knowledge.
To boast of beauty.	<i>Magmarikit</i> . Ex.: <i>Nagmamarikit si Biangoy</i> (Maria boasts of her beauty). <i>Marikit</i> , pretty (from <i>dikit</i>). <i>Dumikit</i> , to grow pretty. <i>Magdikit</i> , to beautify.

- To boast of elegance, beauty. *Magmagandá*. Ex.: *Nagmamagandá si Loleng*, Dolores (Lola) boasts of her elegance; beauty. *Magandá*, elegant, beautiful. *Kagandahan*, elegance, beauty.
- To boast of bravery; to swagger. *Magmatápang*. Ex.: *Nagmatápang si Faustino* (Faustino boasted of his bravery; or Faustino swaggered). *Matápang*, brave. *Katapangan*, bravery.

XXIV. If an action does not admit of boasting, *mag* used with a *ma* adjective denotes becoming, growing, etc., what may be signified by the adjective. The definite particle *in* is generally suffixed to the roots in these cases. Ex.:

- To become forgetful. *Magmalimotin*. *Lumimot*, to try to forget. *Makalimot*, to forget. *Malimot*, forgetful. *Ang nalimotan*, what forgotten. *Malimotin*, a forgetful person. *Kalimotan*, forgetfulness.
- To grow infirm. *Magmasaktin*. Ex.: *Nagmmasaktin siyá* (He is growing infirm). *May sakit*, to be ill. *Masasaktin*, an infirm, sickly person. *Sumakit*, to feel pain anywhere. *Ang sakitan*, the seat of pain. (See Par. XXVI).

XXV. Verbs with *mag* are made diminutives by repeating a bisyllabic root or the first two of a longer one, and suffixing *an*, *han*, or *nan*, as required. Ex.:

- To write a little; to scribble. *Magsulatsulatan* (from *sulat*). (Already used).
- To cry a little; to snivel. *Magiyakiyakan* (from *iyak*). Ex.: *Nagiyakiyakan iyang batang iyan*, that child is sniveling.
- To nibble. *Magkainkainan*. (Already used.)

XXVI. The same form as the above also signifies feigning, imitation, mockery, playing at, etc. Both these and those mentioned in Par. XXV can only be distinguished by the context from intensive reciprocal verbs formed in the same way. (See Par. X).

- To affect virtue, i. e., to play the hypocrite. *Magbanalbanalan* (from *banal*). Ex.: *Nagbanalbanalan siyá* (He is a hypocrite).
- To play at building houses (as children). *Magbahaybahayan* (from *bahay*). (Already used.)
- To play at biting (as dogs). *Magkagatkagatan* (from *kagat*). (Already used.)
- To malingering; feign illness. *Magsakitsakitan* (from *sakit*). Ex.: *Nagsakitsakitan ka* (you are malingering).
- To tempt a little or to pretend to tempt. *Magtuksotuksohan* (from *tuksó*). (Used before.)
- To sham insanity. *Magululululan* (from *úlul*). *Umúlul*, to drive another crazy. *Maúlul*, to become insane. *Ang ikaúlul*, the cause of insanity. *Kaululan*, insanity.
- To feign deafness. *Magbingibingihan* (from *bingi*). Ex.: *Huwag kang magbingibingihan* (Don't try to sham deafness).

XXVII. Some *um* verbs admit prefixed *mag*, the combination denoting the action to be executed with earnestness, endeavor, enterprise, etc. (*b*) Some roots with *maka* also take the prefix *mag*, with the same signification. The infinitive form of the root with *um* or *maka* is always retained.

Ex. (*a*):

- | | |
|--|---|
| To make haste. | <i>Magdumali</i> (from <i>dumali</i> , to do quickly). <i>Madali</i> , quickly. <i>Magmadali</i> , to do something quickly. (Idiom.) <i>Magdumaling arao</i> , a short while. |
| To force, oblige, compel. | <i>Magpilit</i> . In Manila, <i>pumilit</i> . <i>Magpumilit</i> , to endeavor. |
| To exert one's self; to work efficiently. | <i>Magsákit</i> . <i>Sumákit</i> , to oblige another to work; to use force toward another. <i>Magsumákit</i> , to exert greatly for the carrying out of an object. Ex.: <i>Ang tauong nagsusumákit matutu nang mabubúting kaasalan, ay igagálang nang lahat</i> (the man who exerts himself greatly to learn good manners will be respected by everyone). (<i>Sumákit</i> regarded as a new root.) |
| To follow closely, etc. | <i>Magsumunod</i> . (Already explained.) |
| To be able to move to compassion. (<i>b</i>) | <i>Magmakaawá</i> . (Already used.) See <i>awá</i> . |
| To be able to shame greatly. (<i>b</i>) | <i>Magmakahiýá</i> (from <i>makahiýá</i> , to make ashamed). Ex.: <i>Bákit mo ipinagmamakahiýá ang manḡámagúlang?</i> (What is the reason you cause so much shame to your parents?) <i>Walang hiýá</i> , without shame, shameless. (See Par. VI, under <i>ma</i> .) |
| To be able to placate another; to supplicate. (<i>b</i>) | <i>Magmakaamoamò</i> (from <i>amò</i> , idea of placating). Ex.: <i>Nagmamakaamoamò ang tauong itó sa inyó</i> (This man is supplicating you). <i>Amò</i> is generally reduplicated, and it will be seen that <i>makaamoamò</i> is regarded as a new root, the <i>ma</i> of <i>maka</i> being reduplicated for the present tense. |

XXVIII. *Mag* also forms nouns indicating plurality, totality, and agency, which have been used many times heretofore. The article is usually prefixed to the compound word. *Mag* is the antithesis (or opposite in meaning) of *ka*, which limits the idea to unity.

XXIX. *Mag* prefixed to noun roots which are generally used with the dual sense denotes such duality without the use of *manḡá* or other particles, which rather indicate plurality. Ex.:

- | | |
|---|--|
| The married couple, the husband and wife. | <i>Ang magasáua</i> . <i>Magasáua</i> , to marry. (See also Par. XV, under <i>man</i> .) |
| The brothers-in-law (two). | <i>Ang magbayáo</i> . |
| The two enemies. | <i>Ang magáway</i> . <i>Magáway</i> , to quarrel with each other. |
| The parents; ancestors. | <i>Ang magúlang</i> , from <i>gúlang</i> . <i>Kagulanḡan</i> , ancestry, descent. <i>Gumúlang</i> , to grow old. |

The two sisters-in-law. *Ang maghiipag.*
 The betrothed couple; the sweet- *Ang magibigan.* *Magibigan*, to like
 hearts. each other. (See next paragraph.)

XXX. A root capable of expressing plurality is strictly limited to the dual sense by the insertion of *ka* between *mag* and the root. Ex.:

The two friends. *Ang magkaibigan.*
 The two companions. *Ang magkasama.*

XXXI. If plurality is to be indicated with words sometimes used in the dual sense, *ka* is reduplicated. Ex.:

The friends (several). *Ang magkakaibigan.*
 The companions (several). *Ang magkakasama.*

XXXII. Correlative nouns are expressed with *mag* prefixed to the root of the principal word. (See also Par. XVIII.) Ex.:

Father and child. *Magamá.*
 Mother and child. *Maginá.*
 Father (or mother) -in-law and son *Magbianán.*
 (or daughter) -in-law.
 Master and man. *Magpañgimoon.*

XXXIII. If the second correlative is expressed, especially by a proper noun, jointly with the first, the particle is prefixed to the principal, the subordinate taking the genitive case. Ex.:

John and his father. *Magamá ni Juan.*
 José and his father-in-law. *Magbianán ni José.*
 Lola and her mother. *Maginá ni Loleng.*

XXXIV. *Mag* denotes totality with some roots of time. Ex.:

The whole night; all night. *Magdamag.* Ex.: *Magdamag akong natúlog* (I slept all night). *Gabi* is the usual word for night.
 The whole day; all day. *Maghapon.* *Hapon* alone means the time from noon until dark.

XXXV. *Mag* prefixed to roots conjugated with *um* and *mag* forms verbal nouns signifying the agent. The first syllable of the root is reduplicated and the article generally used. Ex.:

The thief. *Ang magnanákao.* (Already used.)
 The laborer. *Ang magsasaka.* *Magsaka*, to work in the fields.

XXXVI. *Mag* retains *pag* with the definite in certain cases, but with these exceptions, which have been pointed out from time to time, the definite of *mag* roots follows the same rule as the definite of *um*. (See Par. II, under *pag*.)

THE DEFINITE PARTICLE "PAG."

I. As true auxiliary verbs are not found in Tagalog, the participle assumes as many forms as there are tenses, the imperative excepted. By prefixing the article of common nouns, *ang*, "the," or a demonstrative pronoun to the proper tense of a verb a particle is formed which may be translated in several ways, even by a clause in English.

Pag and *pagka* are commonly used in Tagalog where the idea would be expressed in English by the indefinite particle, but the best way to obtain a clear understanding of the variations to which Tagalog verbal nouns may be subjected is to make a close study of the examples following or referred to. Ex.:

To die. *Mamatay.* *Ang pagkamatay*, the act of dying.

To fall.	<i>Mahúlog.</i> <i>Ang pagkahúlog</i> , the act of falling.
To eat.	<i>Kumain.</i> <i>Ang pagkain</i> , the act of eating.

II. *Pag* (definite) corresponds to *mag* (definite) in certain cases. As a rule verbs with *mag* have the same definites as *um*, except as noted. When *pag* is prefixed, *in* is inserted for the present and past tenses, forming *pinag*. *Pag* only is prefixed for the imperative and future tenses, *in* being suffixed at the same time. The first syllable of the root is reduplicated for the present and future tenses. (See the tables.)

III. *Pag* sometimes expresses place in combination with suffixed *an*, where *an* alone is used to express the person who may be the object of the action. (See *hanapan* and *paghanapan*, Par. V, the definite.)

(b) This rule also applies where the object takes *an* instead of *in*.

To collect; to dun.	<i>Sumiñgil.</i> <i>Ang siñgilan</i> , the unpaid debt. <i>Ang pagsiñgilan</i> , the place of asking for a debt. <i>Maniñgil</i> , to collect or dun as an occupation or habitually.
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IV. The particle *pag* is also used with the definite when place is directly expressed in the sentence, but not when implied or metaphorically (figuratively). This use of *pag*, however, is only with those verbal roots which admit *an* for the person or object of the action of the verb, and with other verbal roots *pag* is not used in this sense, even if place be expressed. Ex.:

To bury; inter.	<i>Magbaón.</i> <i>Ang pagbaonan</i> , the burial place. Ex.: <i>Itó ang pinagbaonan nang sundalo</i> (This was the burial place of the soldier).
To endure hardships.	<i>Maghirap.</i> <i>Ang paghirapan</i> , the hardships. Ex.: <i>Ang bayang pinaghirapan nilá</i> (The town in which they endured the hardships).
To place.	<i>Maglagay.</i> Ex.: <i>Lagyan mo nang tubig itong bangá</i> (Put some water in this vase). <i>Walá akong paglagayan nitong salamin</i> (There will be no place for me to put this mirror).
To embark or travel.	<i>Sumakay.</i> <i>Ang sakayán</i> or <i>sasakyán</i> , boat or vessel of any kind. Ex.: <i>Itó'y ang bangkang pinagsasakyán nang marami</i> (This is the canoe in which many have embarked).

(b) See also *magpulong*, "to assemble," and *magtayo*, "to erect, set up."

V. *Pag* is also combined with *i* definite, forming *ipag*, *ipinag*, as a prefix, when the person for whom an act is performed is mentioned. (See Par. VIII, the definite.)

VI. Whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions, *pag* (and *ipag* when required) must be used with the definite. The article *ang* being generally used, gives the compound the idea of a verbal noun in the majority of cases. For examples see Par. IX under the definite.

VII. *Pag* is retained with the definite of the *mag* form when roots which differ in meaning with *um* and *mag* are used. See Par. X, the definite for examples.

VIII. The participle is formed from *um* verbs or roots by prefixing *pag* to the root, the compound preceded by the article or its equivalent. The

first syllable of the root is reduplicated for *mag* verbs or roots. See also under *ma*, *pa*, and *pan* for other forms of the participle.

To teach.	<i>Umáral.</i> <i>Ang pagáral</i> , the teaching.
To study.	<i>Magáral.</i> <i>Ang pagaáral</i> , the studying.
To descend; to fasten upon.	<i>Humúlog.</i> <i>Ang paghúlog</i> , the descending; fastening upon.
To throw or dash down.	<i>Maghúlog.</i> <i>Ang paghuhúlog</i> , the dashing down or throwing down.

IX. *Pag* sometimes indicates the present tense. Ex.: *Pagsabi ko sa kaniyá* (as soon as I told him).

X. There is occasionally a tone of menace in its use. Ex.: *Paghindi siyá pumarito'y hindi ko siyá babayaran* (if he does not come here, I shall not pay him). "If" is generally understood, the idea being a future condition.

XI. *Pag*, with verbal roots of some kinds, indicates action as transpiring. Ex.:

Light; clearness.	<i>Liwánag.</i> <i>Ang pagliwánag</i> , the growing light (of the day, etc.). <i>Ang liwánag nang árao</i> , the light of day or of the sun.
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XII. For verbal changes, see tables:

THE INDEFINITE PARTICLE "MA."

I. The indefinite verbalizing particle *ma* is used with roots which do not require an object when verbalized, or with those verbs expressing involuntary action. *Ma* changes to *na* for the past and present tenses. The first syllable of the root is reduplicated for the present and future tenses. *Ma* generally expresses a state or condition of being, but there is also a possessive idea of "to have," and hence many roots are made adjectives when prefixed by this particle, as is already familiar to the reader.

II. Such adjectives in *ma* must express intrinsic states or conditions, and states or conditions which may or can be attained by the voluntary effort of an agent can not be expressed with *ma*.

III. Actions which require an object when conjugated with other particles may be conjugated with *ma* if they take place unconsciously or by chance on the part of the agent.

IV. The conjugation of roots with *ma* (*na*) has *naka* and *maka* of the pluperfect and future perfect respectively replaced by *na* and *ma*. *Na* is also repeated after the verb in both these tenses. Some roots beginning with *p* soften it to *m* after *ma*. (See tables for examples.)

V. *Nga* added to *ma* forms the particles *nanḡa* and *manḡa* used to express plurality when prefixed to a verbal root. *Manḡa*, as has been seen, is the usual indication of plurality when used as a separate word before nouns, etc. Ex.:

To be hungry.	<i>Magútum.</i> Ex.: <i>Marami nḡa ang nanḡagútum</i> (many were hungry). <i>Marami nḡa ang nanḡagugútum</i> (many are hungry). <i>Marami nḡa ang manḡagugútum</i> (many will be hungry). The root is <i>gutum</i> , the idea of being hungry.
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VI. *Ma* is used to express actions of an involuntary nature or beyond the control of the subject. A few anomalous words also take *ma*. Ex.:

To fall.	<i>Mahúlog.</i> <i>Ang nahulogan</i> , the person or object on whom anything
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- falls accidentally. *Nahúlog siyá*, he fell. *Ang kahulogan*, the place of falling. *Ang kahulogán*, the meaning (range of expression). *Ang kinahulogan*, the place where something fell or has fallen. *Ang kinahuhulogan*, the place where something is falling. *Ang kahuhulogan*, the place where something will fall. (See index for *húlog* with other particles.)
- To fall on the face. *Madapd.* (Already used.)
- To stumble. *Matísod.* Ex.: *Natísod siyá't nadapd* (he stumbled and fell on his face). *Saan natísod siyá'?* (Where did he stumble?) *Iyang batong iyan ang kinatísuran niyá* (that stone was where he stumbled, or over which he stumbled).
- To slip; to slide (invol.); (adj.) slippery; slimy. *Madulás; marulás.* Ex.: *Palakaran mo siyáng marahan maká marulás* (tell him to go slowly lest he slip).
- To stick in the throat; to choke. *Mahirin.* Ex.: *Nahirinan siyá nang tinik*, (she [he] was choked by a fish bone).
- To lose one's way. *Maligáo.* *Ang kaligaoan*, the place of being lost.
- To go astray. *Malihis.* *Lumihis*, to be away purposely. *Palihis daan*, to go out of the road for any reason.
- To loose; to miss; to lack. *Mawald.* *Naualán akó nang lakás* (I lost [or lacked] the strength). *Naualán siyá nang loob* (he lost heart [or the spirit]). *Magwald*, to get rid of; to flee; to put out of sight; to conceal anything.
- To die. *Mamatay.* *Ang pagkamatay*, the act of dying. *Ang mamatayán*, the mourner; the bereaved. (See Par. XII, *in.*)
- To be proper or appropriate. *Mabágay.* (See index for examples.) This verb is rather anomalous.
- VII. (a) Uncontrollable states are generally conjugated with *ma*. These forms are also adjectives in the majority of cases. (b) Acts which are more or less controllable take the particle most suitable to express the degree. If uncontrollable, *ma* is used. Ex.:
- To be angry. *Magálit.* (See index.)
- To be cold; chilly. *Magináo.* Also adj. *Maginawin*, a chilly, cold person.
- To be terrified. *Magalangtang.* *Ang ikagalangtang*, the cause of being terrified.
- To be afraid. *Matákot.* Ex.: *Natatákot ka?* (Are you afraid?) *Matatakotin*, a faint-hearted person. (See index.)
- To be astonished. *Magúlat.* Ex.: *Nagúlat siyá?* (Was he astonished?)
- To be hungry. *Magútum.* *Magugutumín*, a very hungry or starved person. (See index.)

To be ashamed.	<i>Mahiyá. Mahihiyín</i> , a bashful person. (See Par. XV, <i>ma</i> .) For <i>hiyá</i> with other particles, see index.
To be pleased.	<i>Malugod. Lumugod</i> , to please; to recreate. <i>Kalugoran</i> , friend; companion in recreation.
To be sad.	<i>Malumbay. Ex.: Tila nahulumbay kayó</i> , you seem to be sad. (See index.)
To be glad; amused.	<i>Matuá. Ang katuaan</i> , the person or object over whom or which one is pleased or amused. (See index.)
To be asleep.	<i>Matúlog. Ang tulogan</i> , sleeping place. <i>Matulogin</i> , a great sleeper; also <i>mapagtúlog. Tumúlog</i> , to go to sleep; to sleep (little used). <i>Magtulog</i> , to sleep a great deal. (See index.)
To be thirsty.	<i>Mauhao</i> . (Already used.)
To cry; to weep (uncontrollably).	<i>Matanngis; mananngis</i> . (Already used.)
To giggle; to laugh uncontrollably.	<i>Matatawa. Tumatawa</i> , to laugh. <i>Magtatawa</i> , to laugh (two or three). <i>Managtagatawa</i> , to laugh (many). <i>Magtatawá</i> , to laugh much. <i>Makatawa</i> or <i>magpatawa</i> , to cause to laugh. <i>Matawanin</i> , a laughing, smiling person.
VIII. Unconscious or uncontrollable states of the mind are expressed with <i>ma</i> . Conscious or controllable states are expressed with <i>um</i> or <i>mag</i> . Ex.:	
To forget.	<i>Malimot</i> . (Already used.)
To forget to do.	<i>Malisan. Lumisan</i> , to omit to do (on purpose).
IX. (<i>a</i>) <i>Ma (na)</i> is used to express accidental or internal acts of a destructive nature, or when reference is made to an actual state of destruction. Deliberate acts of destruction take <i>um</i> or <i>mag</i> .	
To break up; to split up.	<i>Mabali. Ex.: Nabali ang tungkod</i> (the cane broke). <i>Nabalian siyá nang paá</i> (he dislocated his foot). <i>Magbali</i> , to break up, to split, as wood, cane, etc. Ex.: <i>Baliin mo iyang tubò't akó'y balian nang muntí</i> (break up that piece of sugar cane and break me off a little).
To break up (from internal causes or accidentally).	<i>Mabásag. Ex.: Nabásag ang vaso</i> (the glass was broken). <i>Magbásag</i> , to shatter; break up, as glass, crockery, etc. <i>Nagbásag siyá nang maraming vaso</i> (he broke many glasses [purposely]).
To spoil; to become putrid.	<i>Mabulok. Ex.: Bulok na ang isda</i> (the fish is spoiled now). (See <i>magpa</i> .)
To break (int. or acc.).	<i>Malagot. Ex.: Malalagot itong sinúlid</i> (this thread will break). <i>Nalagot ang sinúlid</i> (the thread broke). <i>Maglagot</i> , to break, as thread; to tear up, as vegetables, etc.
To part; to break in two.	<i>Mapatid</i> . (Already used.)

To spoil; to be destroyed.	<i>Masirà.</i> (Already used.)
To burn up.	<i>Masínog.</i> (Already explained.)
To dry out.	<i>Matuyó.</i> (See index.)

(b) *Na* following the root with verbs of destruction gives the adjectival idea with "already" or "now." Other actual states are also expressed with the root and *na* if the context clearly indicates an actual state of being. (See under *básag*, *bulok*, *sirà*, *patay*, *tapus*, *tuyó*, and *yari* for examples.)

X. With verbs expressing situation of posture *ma* (*na*) indicates the actual state of being in such posture or position, or else the involuntary or unconscious taking of such position. Ex.:

To be lying down; to be in bed.	<i>Mahigà.</i> (Already used; see index.)
To be on the knees; to kneel involuntarily.	<i>Matuhod.</i> (Already used; see index.)
To be lying on the back.	<i>Matihayà.</i> (Already used; see index.)
To be on one's feet.	<i>Matindig.</i> (Already used; see index.)
To be seated.	<i>Maupó.</i> (Already used; see index.)

XI. Conditions or states reached by slow transition in most cases or a return thereto are expressed by *ma* (*na*).

To be deaf.	<i>Mabingí.</i> Ex.: <i>Nabibingí siyá</i> he is deaf). (See under <i>magin</i> .)
To be stuttering.	<i>Magaril.</i> Ex.: <i>Nagagaril siyá</i> (he is beginning to stutter again). <i>Maggaril</i> , to stutter; to stammer. <i>Garrilín</i> , stuttering; stammering.
To be insane; crazy.	<i>Maulul.</i> Ex.: <i>Naulul siyá</i> (he went crazy). <i>Nauulul siyá</i> (he is crazy). <i>Maaulul siyá</i> (he will go crazy). <i>Nagaulululan siyá</i> (he was shamming insanity).
To lose the mind (lit., to become turbid).	<i>Malabò.</i> Also adj. turbid; muddy; bleared (eyes); thick (speech). Ex.: <i>Nalaboan siyá nang pagisip</i> (his mind became clouded).

XII. The use of *ma* is sometimes governed by reason of the rationality or irrationality of the agent. Ex.:

To be upright.	<i>Matayó.</i> (Already used; see index.)
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XIII. *Maka* (*naka*) is sometimes used in place of *ma* (*na*), these particles having many analogies. (See *maka*, Par. XIX.)

XIV. Other uses of *ma* have been explained under the adjective, q. v.

XV. *Ma* prefixed and *in* (*hin*, *nin*) suffixed to roots signifying mental emotions, passions, and involuntary actions form adjectival nouns, which generally require to be expressed in English by an adjective and a noun. Ex.:

A humane person.	<i>Maauain</i> (from <i>auà</i>). (See index.)
An irascible person.	<i>Magalitín</i> (from <i>gálit</i> , wrath; ire).
A loving person.	<i>Maibigin</i> (from <i>ibig</i>). (See index.)
An affectionate person.	<i>Mairogin</i> (from <i>irog</i> , affection; caressing).
A loving person.	<i>Masintahín</i> (from <i>sintá</i> , love).
An obedient person.	<i>Masunorín</i> (from <i>sunod</i>).
A weeper; a weeping person.	<i>Matangisin</i> (from <i>tanǵis</i>).
A smiling person.	<i>Matauanir.</i> (from <i>taua</i>).
A sleepy person.	<i>Matulogín</i> (from <i>túlog</i>).
An affectionate person.	<i>Mawilihín</i> (from <i>wili</i> , affection).

XVI. If the root admits of contraction, begins with *l*, or an intensive degree is expressed, the first syllable of the root may be reduplicated. Ex.:

A bashful person.	<i>Mahikiin</i> (from <i>hiyá</i>). (Root contracts.)
A feverish person.	<i>Malalagnatin</i> (from <i>lagnat</i> , fever). (L. root.)
A forgetful person.	<i>Malilimotin</i> (from <i>limot</i> , forgetfulness). (L. root.)
A joyful person.	<i>Malulugdin</i> (from <i>lugod</i> , joy; pleasure). (L. root.)
An infirm, sick person.	<i>Masasaktin</i> (from <i>sakit</i>). (Contracted root.)
A faint-hearted person.	<i>Matatakotin</i> (from <i>tákot</i>). (Intensive degree.)

THE DEFINITE PARTICLES "MA" AND "KA."

I. From the fact that *ma* verbs do not generally require an object, there is little use for some forms of the definite. Every action, however, may have a reason, time, or place, and thus *i* definite and *an* definite are to be found, *ma* being replaced by *ka* as a rule, and always with *i* definite. *Ka....an*, as has been seen, forms abstracts and places, as well as standing for persons and objects of the action. Ex.:

To be glad; amused.	<i>Matuà</i> . <i>Ang katuaan</i> , the person or object over which one is glad, etc. <i>Ang ikatuà</i> , the cause of gladness or amusement. Ex.: <i>Katuaan mo ang manḡá batà</i> (amuse yourself with the children). <i>Kinatuaan niyá ang manḡá batà</i> (she amused herself with the children). <i>Kinatutuaan nilá ang manḡá batà</i> (they are amusing themselves with the children). <i>Katutuaan ko ang manḡá batà</i> (I will amuse myself with the children).
To die.	<i>Mamatay</i> . (See index.)
To be afraid.	<i>Matákot</i> . (See index.)
To stumble.	<i>Matisod</i> . (See index.)
To be deaf.	<i>Mabingí</i> . <i>Ang ikabingí</i> , the cause of deafness. <i>Kabingihan</i> , deafness.
To be blind.	<i>Mabulag</i> . Ex.: <i>Nabulagan siyá nang gávit</i> (he was blinded by wrath). <i>Kabulagan</i> , blindness.
To be poor.	<i>Madukhá</i> . <i>Ang ikadukhá</i> , the cause of poverty. <i>Kadukhaan</i> , poverty. <i>Dumukhá</i> , to become poor. <i>Ang dukhain</i> , the person becoming poor thus. (See index.)
To be ruined (as in business).	<i>Malugi</i> . <i>Ang ikalugi</i> , the cause of being ruined. <i>Lumugi</i> , to decline (as from age or natural causes).
To be lame.	<i>Mapilay</i> . <i>Ang ikapilay</i> , the cause of lameness. <i>Kapilayan</i> , lameness.
To faint away; to swoon.	<i>Mahilò</i> . Ex.: <i>Nahilò siyá</i> (she fainted away). <i>Nahihilò siyá</i> (she is fainting away). <i>Ang kahiloan</i> , the place.
To drop off; to drop something accidentally.	<i>Malaglag</i> . <i>Ang kalaglagan</i> , the place of dropping. <i>Ang ikalaglag</i> , the

	cause. <i>Maglaglag</i> , to drop something purposely. <i>Ang ilaglag</i> , what dropped. <i>Ang laglagan</i> , the place or the person to whom dropped. <i>Lumaglag</i> , to drop down purposely. <i>Ang laglagin</i> , the person thus dropping down.
To be drowned.	<i>Malínod</i> . <i>Ang kalunoran</i> , the drowning place; hence the west, "the drowning place of the sun."
To be tired out.	<i>Mapágod</i> . <i>Ang ikapágod</i> , the cause. Ex.: <i>Anó ang ikinapapágod mo?</i> (Why are you tired out? [Lit., "What is the cause of your being tired out?"]). Syn. <i>pakang</i> . The word <i>ógod</i> means great weakness, and looks as if it were a variation.
To be included; to be contained.	<i>Masakláo</i> . <i>Ang kasaklauan</i> , the place where contained. Ex.: <i>Ang manḡá utos nang hokbo'y kinasasaklauan nitong librong itó</i> (the orders [regulations] of the army are contained in this book).
To be finished; also concluded and extinguished.	<i>Mautás</i> . Var. <i>lutás</i> . <i>Maglutás</i> , to finish or conclude anything. <i>Magkalutaslutás</i> , to finish completely. <i>Ang kalutasan</i> , the place.

II. *Ka* is omitted with *an* when the person affected is meant, and not the place or deliberate act. See *mahirin*, *mamatay*, and *mawald* for examples.

III. *Pagka* is generally used to form verbal nouns for roots conjugated by *ma*, although *pag* may be used with some roots and *pagkaka* is occasionally found. Ex.: *Ang pagkatúlog* or *ang pagtúlog*, the act of sleeping. (See *túlog*.)

THE INDEFINITE VERBALIZING PARTICLE "MAN."

I. This particle, known as the third to Spanish writers on Tagalog, has *pan* for the definite and is one of the most important of the modifying verbal particles. It admits *in*, *i*, and *an* with the definite.

II. The great attention paid by Tagalog to euphony or smoothness in sounds is well illustrated by the changes demanded of the initial letter of a root when *man* (*pan*) is prefixed. This grammatical peculiarity is found most fully developed in western languages, in Irish and Scottish Gaelic, in which it is known as "ellipsis." English has this tendency to a slight degree, as shown by *a*, *an*, according to a following vowel or consonant sound.

III. When preceded by *man* the following changes take place in initial letters of roots, the final *n* of the particle being either dropped or modified.

B and *P* to *M*.

K (and hard *C* or *Q*) to *Ṃg*.

S, *T*, and *D* (generally) to *N*.

M, *N*, and *Ṃg* cause final *n* to drop out.

A, *I*, *O*, *U* modify *n* to *ṁg*.

IV. *Man* has *nan* for the present and past tenses, the first syllable of the root being reduplicated for the present and future tenses. There is a I and a II pluperfect tense, the former adding *na* to the past tense and the latter prefixing *naka* to the root. The future perfect has also two forms, the first formed by adding *na* to the future tense, and the second by prefixing *maka* to the root. The present participle (verbal infinitive) is formed

by prefixing *pan* to the root, the first syllable of which is reduplicated. The use of the definite particles *in*, *i*, and *an* follows the general rule.

- To ridicule; mock; scoff; hoax; abuse, etc. *Manlibak*. *Ang libakin*, what or whom ridiculed, abused, etc. *Ang libakan*; also *ang mapaglibak*, the scoffer, hoaxer, mocker, etc. For indef. with *man* see tables. Ex.: *Bákit ka nanlibak sa kaibigan mo?* (Why are you ridiculing your friend?) Syns. *Uroy*; *uyam*, *uyao*, and *tiyao*.
- To give much; to lavish. *Mamigay* (from *bigay*). For definite with *i* see index, also the tables.
- To buy much. *Mamili* (from *bili*). For definite with *in* see tables.
- To be nauseated or disgusted. *Mandiri*. For definite with *han* see tables.

V. *Man* is used to express plurality of acts rather than of persons with those roots which denote the simple action with *um* or *mag*. With some roots of colors *man* denotes intensity, and with some other roots indicates continuousness. It is essential for these ideas that the meaning shall not be changed by *man* from what it is with *um* or *mag*.

Ex. (B roots):

- To divide up among others. *Mamahagi* (from *bahagi*). Ex.: *Anó kaya ang ipinamamahagi mo?* (What are you dividing up?) *Ang ipinamamahagi ko'y naalaman nang maná pinamama haginán ko* (What I am dividing up is known to those for whom I am dividing).
- To habituate; to accustom. *Mamihasa* (from *bihasa*). Ex.: *Houag kang mamihásang mamintás sa maná kapidbáhay mo* (Do not accustom yourself to complaining about your neighbors).
- To pull up continually or continuously. *Mamúnót* (from *búnót*). *Bumúnót*, to pull up. *Magbúnót*, to pull up much.
- Ex. (D root):
- To pray constantly. *Manalánġin* (from *dalánġin*). See index.

Ex. (G roots):

- To imitate much or habitually. *Mangagad*. *Gumagad*, to imitate. *Maggagad*, to imitate (many).
- To mix habitually (as a druggist). *Mangamáó*. *Ang pangamauín*, what so mixed. *Ang ipangamáó*, what used to mix with thus. *Ang pangamauín*, the place of habitual mixing. *Gumamáó*, to mix. *Ang gamauín*, what mixed. *Ang igamáó*, what added or the instrument used to mix with. *Ang gamauín*, the place; the mortar; dish, etc. *Maggamáó*, to mix much. *Ang paggamauín*, what mixed much. *Ang ipaggamáó*, the instrument thus. *Ang paggamauín*, the place of much mixing.
- To clear off (as land). *Gumamas*. *Ang gamasin*, what cleared off. *Ang gamasan*, the

- land cleared off. *Maggamás*, to clear off (by many). *Mangamas*, to clear off much. *Ang pangamasan*, the land thus cleared.
- To reap; to cut rice. *Gumapas*. *Ang gapasin*, what reaped. *Ang gapasan*, the field. *Ang ginapasan*, the stubble left. *Maggapás*, to cut or reap much. *Man-gapas*, to cut or reap (many). *Ang pangapas*, the sickle. *Ang mangagapas*, the reaper, harvester (person).
- To quarrel with; to reprimand loudly. *Gumasà*. *Ang gasaan*, the person so quarreled with or reprimanded. *Maggasà*, to quarrel with much, or to reprimand much or many. *Mangasà*, to quarrel with or to reprimand habitually.
- To cut down underbrush; to clear off land; also to speak freely. *Gumasak*. *Ang gasakin*, what cleared, i. e., the underbrush. *Ang gasakan*, the place. *Ang gasakin* is also the person spoken to freely. *Mangasak*, same actions as foregoing by many.
- To thresh (by many). *Mangúik*. (See index: *gúk*.)
- Ex. (H roots):
- To scout. *Manhánap*. (See index: *hánap*.)
- To sow much rice; or by many. *Manhasik*. (See index: *hasik*.)
- To wash one's face (habitually). *Manhílamos*. (See index: *hílamos*.)
- To predict habitually. *Manhulà*. *Ang manhuhulà*, the prophet; soothsayer. *Humulà*, to predict; foretell. *Ang hulain*, what foretold. *Ang hulaan*, the person to whom told.
- Ex. (I roots):
- To like (many); also to flirt. *Mañgibig*. (See *ibig*.)
- To avoid entirely. *Mañglag*. (See *ilag*.)
- Ex. (K roots):
- To devour; to eat continually. *Mañgain*. (See *kain*.)
- To take habitually. *Mañguha*. (See *kuha*.)
- To cling to with hands and feet (as a monkey does). *Mañguyápit* (from *kuyápit*). *Ang pañguyápit*, what clung to, i. e., tree, etc. *Kumáyápit*, to grasp thus. *Ang ikuyápit*, what with, i. e., the hands, feet, etc. No old-world monkeys have a tail which can be used for grasping, the Philippine Islands species included.
- To nibble much; to bite with the front teeth. *Mañgibít* (from *kibít*). *Kumibít*, to nibble.
- To tremble much or frequently with cold or fear. *Mañgimyig* (from *kinyig*). See index.
- To break off (as flowers or fruit) as an occupation. *Mañgitil* (from *kitil*). *Kumitil*, the simple action. *Magkitil*, to break off thus much. Syn.: *Puti*; and see also *pútol*.
- Ex. (P roots):
- To pluck or break off much; or by many. *Mamítás* (from *pítás*). See index.

- To break off (by many); to gather habitually (as flowers or fruit). *Mamuti* (from *puti*). *Pumuti*, to break off. *Magputi*, to break off much. *Mañagputi*, to break off (by many). Syn.: *Kitil*; and see *pútol*. *Ang putihin*, what broken off. *Ang pagputihan*, the branch from which much is broken off.
- To whiten intensely.
To grow very pale. *Mamuti* (from *puti*). See index. *Mamutlá* (from *putlá*). See adjective. *Pumutlá*, to grow pale. *Putlain*, a person who is always pale; pallid. *Maputlá*, a person who may become pale or pallid. *Kaputlaan*, pallor. *Makaputlá*, to cause pallor.
- To cut up (as cloth). *Mamutól* (already used.) See index. *Pútol*.
- Ex. (S roots):
- To disperse; also to scatter much in the air. *Manambúlat* (from *sambúlat*). See index.
- To bite much (as a mosquito). *Manigid*. *Ang sigdin*, the person, etc., bitten. *Ang pagsigdán*, the place. *Sumigid*, to bite (as one mosquito). *Musigid*, to be bitten. Ex.: *Naninigid ang mañgá lamok* (the mosquitoes are biting hard [in plenty]).
- To destroy completely.
To curse habitually. *Manirà* (from *sirà*). See index. *Manumpá* (from *sumpá*). See index.
- Ex. (T roots):
- To peck much (as a bird). *Manuká* (from *tuká*). See index.
- To tempt habitually. *Manuksó* (from *tuksó*). See index.
- VI. With roots which admit of the idea of making a living by exercising the acts denoted by the roots, *man* expresses the idea of an occupation, trade, or profession. Ex.:
- To preach. *Mañgáral* (from *áral*). *Ang mañgáral*, the preacher, but *ang mañgáral*, the master or teacher (of a doctrine, etc.). *Ang ipañgáral*, what preached. *Ang ipinañgáral*, what is being preached; the subject of the sermon. *Ang pinangangaralan*, the persons being preached to (the congregation) or the pulpit. (See index for *áral*.)
- To care for. *Mamahalà* (from *bahalà*). This word is from Sansk. *bhara*, the root of the English "to bear," Lat. *ferre*. *Kayó bahalà, pó* (you take care, sir [i. e., pay what you like]). *Sino ang namamahalà sa báhay?* (Who is taking care of the house?) *Si Juan* (Juan).
- To practice medicine.
To milk (as occupation). *Mangamot* (from *gamot*). See index. *Mangatas* (from *gatas*). *Ang nangagatas*, the milkman (or maid). *Gumatas*, to milk (occasionally).

- To cook or do anything habitually. *Magawd.* (See index; *gawd.*)
 To live by robbery. *Manhuli* (from *huli*). See index.
 To sew nipa (for a living). *Manáuid* (from *páuid*). Ex.: *Anó ang ginagawá ninyó diyán?* (What are you doing there?) *Kami'y namamáuid* (we are stitching nipa [thatch]).
 To collect bills (as an occupation). *Maniñgil* (from *siñgil*). See index.
 To dive (as an occupation). *Manisid* (from *sisid*). See index.
 To write (as an occupation). *Manúlat* (from *súlat*). See index.
 To spin (as an occupation). *Manúlid* (from *súlid*). *Ang manu-núlid*, the spinner. *Sinúlid*, thread; anything spun. *Sumúlid*, to spin (simple act).
 To sew (as a tailor). *Manahí* (from *tahí*). See index.
 To go first; to guide. *Mañguna* (from *una*). See index.
- VII. Some roots with *man* have the idea of running around doing the act expressed by the verbalized root; going about in a certain manner, etc. Ex.:
- To advance, clinging to something. *Mañgápít* (from *kápít*). This verb would be used if bamboo rail, etc., was clung to crossing a bridge, etc. *Kumápít*, to cling to; to support; to hold up from falling.
 To run around biting (as a vicious dog). *Mañgagat* (from *kagat*). See index.
 To go about sadly and mournfully. *Mañgúlila* (from *ulila*, an orphan).
- VIII. *Man*, with roots denoting animals or birds, expresses their chase; with roots meaning fish, etc., their seeking, and with other animal or vegetable names, the gathering of what is denoted by the root. The idea is generally that of an occupation or habitual engagement in such hunting, fishing, gathering, etc. Ex.:
- To gather the rattan called "báging." *Mamáging*. This is a species of ivy.
 To hunt or catch birds. *Mañgibon* (from *ibon*). *Ebon* is "egg" in Pampangan.
 To catch fish; to fish for a living. *Mañgisdá*. (See index *isdá*.)
 To cut or gather wood. *Mañgáhoy* (from *káhoy*). *Kakahoyan*, woodland. *Gúbat* is "forest; timber, etc."
 To gather tortoise shell. *Mañgala* (from *kala*). *Mañganñgala*, tortoise-shell hunter. *Magkala*, to sell tortoise shell.
 To gather nacre or "kapis" (the shells used in windows). *Mañgapis* (from *kapis*). *Magkapis*, to sell nacre. *Ang kapisin*, the nacre. *Ang kapisan*, the place used, i. e., the window.
 To gather rattans (bejuco). *Mañgway* (from *way*).
 To hunt tortoises. *Mamagong* (from *pagong*).
 To gather "pajos" (a kind of mango). *Mamahò*. *Magpahò*, to deal in "pajos."
 To hunt frogs. *Mamalakd* (from *palakd*, frog; syn: *Kakab*).
 To gather the rattan called "palasan." *Mamalatan*. *Kapalasanan*, place where the palasan is found.
 To gather palm leaves. *Mamalaspás* (from *palaspás*, "palm leaf"). *Magpalaspás*, to adorn with palm leaves.

- To fish for eels. *Mamalós* (from *palós*, eel).
- To hunt sea turtles. *Mamawikan* (from *pawikan*, sea turtle).
- To gather or hunt for honey. *Mamulot* (from *pulot*, honey). *Manpulot*, to buy honey. *Magpulot* (1) to make honey; (2) to deal in honey. *Ang pulotin*, the honey made. *Pinulotán*, what has been made from honey (from *pulotán*, sweets made of honey). *Pulotin* is also a term of endearment. Ex. with *an*: *Houag mo akong pulotan* (Don't flatter (honey) me). *Pulot-gatá*, honey and cocoanut milk.
- To gather oysters. *Manalabá* (from *talabá*). *Katalabahan*, oyster bed.
- To hunt deer. *Mañgusa* (from *usa*, deer).
- IX. Similarly any instrument, weapon, utensil, or animal which can be so used is verbalized with the idea of hunting, fishing for, or catching by *man*. Ex.:
- To hunt with dogs or hounds. *Mañgaso* (from *aso*, dog). See index.
- To hunt with or to use a gun. *Mamaryl* (from *baril*, a shotgun). Malay, *bad'il*. *Ang mamamaryl*, the hunter.
- To fish with a hook. *Maminuit* (from *binuit*). See index.
- To fish with a small hook. *Mamiwas* (from *biwas*). This means to use a rod and line. *Bumiwas*, to lift the hook by the line. *Magbiwas*, to do this much. *Akó'y mamimiwas* (I am going fishing with a rod and line).
- To fish or hunt with a light. *Mañgilao* (from *ilao*, a light). Ex.: *Mañgíngilao ka bagá?* (Are you going fishing with a light?) *Oó* (Yes). *Aling búkid ang pinangíngilauan mo?* (In which field are you going to fish with a light?) *Iyang búkid iyang malayo sa mañgá bahay* (In that field over there far away from the houses). *Umilao*, to light up. *Magilao*, to carry a light. *Ang ilauan*, the lamp or place of light.
- To use or hunt with a spear called "kaláwit." *Mañgaláwit*.
- To fish with the hook. *Manlambang* (from *lambang*, a hook).
- To fish with a seine. *Manlambat*. See index: *lambat*.
- To fish with anything that may be used to catch fish. *Mamalakaya* (from *palakaya*). *Pumalakaya*, to fish occasionally.
- To seine with the large net called "pangtí." *Mamangtí*.
- To seine with the net called "púkot." *Mamúkot*.
- To fish with rod, line, and hook. *Manút* (from *sút*, a thorn or hook). *Magsút*, to make anything out of thorns or hooks; to make abbatís. Syn., *tinik*. *Tinik* also means fish bone.

X. With roots denoting arms, tools, or instruments *man* indicates the habitual use or wearing of the arms and the constant use of tools or instruments. Ex.:

To use a dagger.	<i>Mañgiwa</i> (from <i>iwa</i>). See index.
To use a sickle.	<i>Manlilik</i> (from <i>lilik</i> , sickle).
To use an axe.	<i>Mamalakol</i> (from <i>palakol</i> , axe).
	<i>Maggalakol</i> , to have an axe.
To use arms.	<i>Manandata</i> (from <i>sandata</i> , arm, weapon). <i>Magsandata</i> , to bear arms. <i>Ang sandatahan</i> , armed forces; levy en masse.
To use a syringe.	<i>Manumpit</i> (from <i>sumpit</i>).
To use a knife.	<i>Manundang</i> (from <i>sundang</i> , knife).
	<i>Magsundang</i> , to carry a knife.
To use a "war bolo" (<i>tabak</i>).	<i>Manabak</i> . <i>Magtabak</i> , to wear a war bolo. <i>Tumabak</i> , to cut off with a war bolo.

XI. With roots denoting certain places *man* indicates the living in such places, earning the living from the products thereof, or traveling in such locality. Ex.:

To live (general idea).	<i>Mamuhay</i> (from <i>buhay</i>). Idea is to reside, etc. <i>Magbuhay</i> , to live. <i>Bumuhay</i> , to give life to. <i>Buhay</i> , alive; living.
To dwell in a house.	<i>Mamahay</i> (from <i>bahay</i>). See index. Ex.: <i>Saan kayó namamayan?</i> (Where do you live?) <i>Ang bahay ko, pó, díto sa bayang itó</i> (My house, sir, is here in this town).
To live in town.	<i>Mamayan</i> (from <i>bayan</i>). <i>Kababayan</i> , fellow-townsmen, also countryman. <i>Magbayan</i> , (1) to look for a town site; (2) to found or build a town; (3) to apportion by towns and not by inhabitants. <i>Bayan</i> also means space between earth and sky, day (rare), and weather (rare).
To live in the mountains; to wander there; to gain a living from the products thereof.	<i>Mamundok</i> (from <i>bundok</i>). This word may also mean to travel in the mountains. <i>Taga bundok</i> , mountaineer; sometimes used insultingly, as "hayseed," in English.
To live in the open country.	<i>Mamukid</i> (from <i>bukid</i> , "field").
To lead a seafaring life; to be a deep-sea fisher.	<i>Manágat</i> (from <i>dágat</i> , "sea"). <i>Mananágat</i> , sailor or deep-sea fisher. Also <i>taga ragat</i> ; <i>tauong dumágat</i> . <i>Magdágat</i> , to travel by sea. <i>Dumágat</i> , to flood the land.
To live in the timber; to lay the timber waste; to wander in the woods; to live by wood chopping, etc.	<i>Mangubat</i> (from <i>gubat</i> , "timber; forest"). <i>Ang ipangubat</i> , what carried in the timber; or the cause of wandering, etc. <i>Ang pangubatan</i> , the place of working, devastating, wandering, etc., in the forest. <i>Gumubat</i> , to become a forest. <i>Gubatan</i> , timber land or forested country.
To travel or live on the bank of a river or the seacoast.	<i>Manlambay</i> (from <i>lambay</i>). <i>Maglambay</i> , to carry anything to coast

or bank. *Lumambay*, to go to or along the bank or coast (single act).

XII. With roots denoting certain articles of wearing apparel *man* indicates their habitual use or wearing. Ex.:

To wear a shirt habitually. *Mamaro* (from *baro*). See index. See also *sambalilo*, hat; *sapín*, shoe; and *tapis*, apron.

XIII. With roots denoting vehicles, boats, or other means of artificial locomotion, *man* signifies to travel by what is denoted by the root. Ex.:

To travel by canoe. *Mamangká*. Ex.; *Iláng árao bangkain mula dito hangán Maynilá?* (How many days by banka [canoe] from here to Manila?) *Maghapon kayang bangkain* (Perhaps all of one day by banka).

To travel on horseback. *Mañgabayo* (from *cabayo*, "horse").
To travel by "quilez." *Mañgiles* (from *kiles*, a vehicle named from Guillermo Quilez, of Vigan, Ilocos Sur, who suggested it to his carriage maker, a native of Vigan).

XIV. *Man* also denotes self-supporting and slowly developing actions from within such as the growth of flowers, fruit, etc. Many roots commencing with *b*, which would otherwise be conjugated with *um*, take *man* for euphonic reasons. (See *um*, Par. VII.) Ex.:

To sprout; to put forth shoots (as the bamboo). *Manlabong* (from *labong*). Also *lumabong*. *Maglabong*, to have shoots.

To open (as a flower). *Mamukadkad* (from *bukadkad*). Visayan, *bukad*.

To bloom; to blossom (as a flower). *Manulaklak* (from *bulaklak*, flower). Visayan, *burak*; also applied to the *ilangilang*. Ex.: *Namumulaklak ang mañgá halaman* (the plants are blooming).

To bear fruit. *Mamunnga* (from *bunnga*, fruit). Ex.: *Namumunnga na ang mañgá káho!* (the trees are already bearing fruit).

To bear fruit; to be full of fruit. *Mamusaksak* (from *busaksak*). Ex.: *Namumusaksak itong punong lukban* (this lukban tree is full of fruit).

XV. Some roots have differing meanings with *um*, *mag*, and *man*. In some cases the variation is great, but in others little or none. *Man*, however, looks to the effect or result more than to the simple action, which is expressed by *um* or *mag*. The examples will best show these differences and resemblances. Ex.:

Words differing in each case:

To teach. *Umáral*. *Magáral*, to study. *Mañgáral*, to preach. (See index: *áral*; also *talo* and *salamín*.)

Words agreeing with *um* (if used) and *man*; but differing with *mag*:

To intrude or steal in. *Dumikit*; *manikit*. *Magdikit*, to fasten; to paste together.

To throw a lasso or rope. *Sumild*. *Manild*, to lasso; to rope; to ensnare. *Magsild*, to make a lasso or snare.

Words agreeing with *um* and *man*, *mag* being little used:

- To admire; to wonder at. *Gumilalás; mangilalás.* Ex.: *Aking pinangigilalasan ang karikitan nang mangá bituin sa langit* (I admire [my admiration is] the beauty of the stars in the sky).
 To drag along; to arrest. *Humilá; manhilá.* (See index: *hilá*.)
 To shake (as a tree to get the fruit). *Lumoglog; manloglog.* (See also index for *libak*, idea of ridiculing, etc.)

Words differing with *um* and *man*, *mag* being little used:

- To afflict. *Dumaig* (from *daig*). *Manaig*, to overcome; to surpass; to vanquish.
 To kill. *Pumatay. Mamatay*, to die. (See index: *putay*.)

XVI. Some few words which do not admit of frequency have the simple idea with *man*. Others are generally used with the particle in a seemingly arbitrary manner. Ex.:

- To bear a child. *Manṅanak*
 To die. *Mamatay.*

The following are arbitrary:

- To allow light to pass (as glass or anything transparent). *Manṅaninag. Maaninag*, transparent (from *aninog*).
 To feel nauseated. *Mandiri* (from *diri*).
 To have; to possess. *Mandoon* (from *doon*). (See index).
 To originate from; to come from; to descend from; to arise. *Mangáling.* *Ang pinangalingan*, the place or source of rising; origin; etc. *Ang gáling na árao*, the sunrise. *Gáling* is the idea of doing good. (See index.)
 To look at wrathfully. *Manlísik.* Ex.: *Nanlísik ang matá nang poot narilat* (fixing the eyes wide with anger).
 To find fault with; to complain of. *Mamintás* (from *pintás*). Ex.: *Hindí mo bagá alam na mahálay ang pamimintás sa ibá?* (Don't you know the dishonesty of complaining about others?) *Ang pintasin; ang pintasán; ang mapamintás*, the critic; the fault-finder; complainer. *Ang pamintasán*, who or what found fault with. *Ang pagpintasán*, who or what found much fault with. (See also index: *tilawa*, to confide in.)

XVII. Although *pan*, the definite corresponding to *man*, generally has a verbal meaning, there are several instances in which *pan*, prefixed to a root, signifies an instrument, utensil, or article. These roots then admit, although they do not always require, the euphonic changes, as have already been explained in Par. III. Ex.:

- The razor. *Ang panṅáhit* (from *maṅgáhit*). (See index: *áhit*.)
 The auger. *Ang pamutas* (from *bútas*). *Magbútas*, to bore; to make a hole in.
 The mop. *Ang panṅuskus* (from *kuskus*). *Kumuskus*, to mop up.

The sickle.	<i>Ang pangapas</i> (from <i>gapas</i>). (See index: <i>gapas</i> .)
The spade.	<i>Ang panhukay</i> (from <i>hukay</i>). (See index.)
The brush, ruler, etc.	<i>Ang pangúhit</i> (from <i>gúhit</i>). <i>Gumúhit</i> , to line, mark, or paint.
The pocket handkerchief, napkin, towel, etc.	<i>Ang pamáhid</i> (from <i>pumáhid</i> , to rub; to clean).
The hammer.	<i>Ang pamukpuk</i> (from <i>pumukpuk</i> or <i>maggpukpuk</i> , to strike).
The pen, pencil, etc.	<i>Ang panúlat</i> (from <i>manúlat</i> , to write, [for a living]). (See index: <i>súlat</i> .)
The string, cord, rope, etc.	<i>Ang pamali</i> (from <i>tali</i>). <i>Magtali</i> , to tie, fasten, bind.

XVIII. With names of the days and nouns like “árao” (day) *pan* denotes something used daily or on the day named. Ex.:

Something for daily use.	<i>Ang pangáraoárao</i> . (Noun reduplicated.)
Something for use on Mondays.	<i>Ang panlúnes</i> .

XIX. In like manner, *man*, with the reduplicated initial syllable of the root, indicates the habitual agent with those roots capable of denoting occupation, trade, or profession. It may also be used with some other roots. In some cases the particles are repeated with occasional euphonic changes. Ex.:

The following have a simple reduplication:

Barber.	<i>Manádhít</i> (from <i>áhit</i>), usually <i>Mañg-anádhít</i> in Manila.
Hunter (with gun).	<i>Mamamáril</i> (from <i>baril</i>).
Sailor.	<i>Mananágat</i> (from <i>dágat</i>).
Physician.	<i>Mangagamot</i> (from <i>gamot</i>).
Reaper.	<i>Mangagapas</i> (from <i>gapas</i>).
Weaver.	<i>Manhahabi</i> (from <i>habi</i>). <i>Humabi</i> , to weave.
Tinsmith, plumber, etc.	<i>Manhihinang</i> (from <i>hinang</i>). <i>Humi-nang</i> , to solder.
Sawyer.	<i>Manlalagari</i> (from <i>lagari</i>). (See index.)
Writer; clerk.	<i>Manunúlat</i> (from <i>súlat</i>).
Spinner.	<i>Manumúlad</i> (from <i>súlad</i>).
Tailor; seamstress.	<i>Mananahí</i> (from <i>tahí</i>).
Winner; conqueror.	<i>Mananalo</i> (from <i>talo</i>).
Rescuer; redeemer.	<i>Manumubós</i> (from <i>tubós</i>). <i>Tumubós</i> , to rescue, to redeem (simple act).
Tempter.	<i>Manumuskó</i> (from <i>tuksó</i>).

In the following examples the root as conjugated with *man* has the initial syllable of the new word inserted between the *ma* and the *ng* of the particle. Ex.:

Preacher.	<i>Mañganáral</i> (from <i>mañáral</i> , to preach).
Hunter with dogs or hounds.	<i>Mañganáso</i> (from <i>mañáso</i> , to hunt with dogs).
Fisherman.	<i>Mañgánsáda</i> (from <i>mañánsáda</i> , to fish for a living).

XX. With weights, measures, and similar nouns, *man* prefixed signifies “to each,” or “apiece,” amounts as may be denoted by the noun. (See under the numerals.)

XXI. With many roots *man* signifies a resemblance to what may be denoted by the root, which is reduplicated. Ex.:

Hurricane; typhoon.

Bagyó. Ex.: *Mambagyóbagyó itong hanḡin* (This wind seems like a typhoon). *Naglalayag silá'y bina-gyó silá sa dágal* (They were coasting and were caught at sea by a typhoon).

Anger.

Gálit. Ex.: *Mangálitgálit yaong paḡḡunḡúsap* (That way of talking resembles anger).

THE INDEFINITE PARTICLE "MAKA."

I. This particle (*naka* in the past and present) has two distinct meanings, the first being that of cause and the second that of power, ability, etc. For this reason there are two definites, that corresponding to the idea of cause being *ka*, and that to the idea of power being *ma* (*na*).

In both cases the true pluperfect and future perfect tenses are formed by *na* following the verb as existing in the past and future tenses, respectively.

The idea of cause is indicated by *maka* with roots denoting conditions, torts (wrongs), and betterments, which have only one definite; that with *i*, which has *in* with the past and present tenses, forming *ika*, *ikina*. *Ika* and *ikina* also indicate time (not tense) in certain cases. (See index.)

II. The difference in syntax between these *maka* verbs in the sense of cause and all others must be noted. In the definite these verbs have the agent in the nominative and the recipient or object of the action in the genitive. In the indefinite the agent is in the usual nominative also, but the recipient or object takes the accusative, which is invariably preceded by *sa* (never by *nang*). This use of *sa* is also found with some other verbs.

III. *Mag* and *man* roots retain the definite forms *pag* and *pan* when conjugated with *maka*, as will be seen from examples.

To be able to learn or study.

Makapagáral. Ex.: *Nakapagáralakó* (I was able to study). *Nakapagaáral siyá* (He [she] is able to study). *Makapagaáral silá* (They will be able to study). *Hindí akó makapagaáral* (I shall not be able to study). *Napagáral ko ang íral* (I was able to learn the lesson). *Napagaáral niyá ang íral* (He [she] is able to learn the lesson). *Mapagaáral nilá ang íral* (They will be able to learn the lesson).

To be able to teach.

Makaáral. Ex.: *Nakaáral akó* (I was able to teach). The other tenses, both of the indefinite and the definite are formed in the same way.

To be able to preach.

Makapaḡgáral. *Nakapaḡgáral akó* (I was able to preach). *Nakapaḡgaḡgáral siyá* (He is able to preach). *Makapaḡgaḡgáral siyá* (He will be able to preach). The definite is formed in the same way as with *pagáral*.

IV. Roots verbalized by *maka* reduplicate the first syllable of the root in the present and future tenses. In some districts the second syllable of the particle is reduplicated, but this is a provincialism. Ex.:

To cause damage.

Makapaḡḡanyayá (from *anyayá* and *pan*). See index.

To cause anguish.

Makabaḡisa.

To cause satiety.	<i>Makabusog.</i> <i>Búsog</i> is a bow (weapon).
To beautify or adorn.	<i>Makabuti.</i> <i>Bumuti</i> , to grow handsome. (See <i>buti</i> in index.)
To cause disgust.	<i>Makadimárim</i> or <i>makarimárim.</i> <i>Mandimárim</i> , to disgust. Ex.: <i>Nandimárim akó sa pagkain niyá</i> (His manner of eating disgusted me).
To do good.	<i>Makagaling.</i> (See index: <i>galing</i> .)
To hinder.	<i>Makagambald.</i>
To adorn; to embellish.	<i>Makagandá.</i> Ex.: <i>Ang kahinhina'y nakagagandá sa mañga dalaga</i> (Modesty is a beauty in girls). (Def.): <i>Ang kahinhinán ay siyang ikinagagandá nang mañga dalaga.</i>
To cause relief.	<i>Makaginháua.</i> Ex.: <i>Makaginháua sa inyó ang gamot</i> (Let the medicine relieve you). <i>Nakaginháua sa akin ang gamot</i> (I was relieved by the medicine). <i>Nakaginháua sa kaniyá ang gamot</i> (He is being relieved by the medicine). <i>Makaginháua sa inyó ang gamot</i> (You will be relieved by the medicine). <i>Ang pagkaginháua</i> , the relief (act).
To cause sadness.	<i>Makahápis.</i> (See index: <i>hápis</i> .)
To hinder.	<i>Makalibang.</i> (See index: <i>libang</i> .)
To cause another to tremble with fear.	<i>Makapañgilábot</i> (from <i>kilábot</i> and <i>pan</i>). <i>Kakilakilábot</i> , horrible.
To cause to tremble with cold or fear.	<i>Makapañginyig.</i> (See index: <i>kinyig</i> .)
To cause or do evil.	<i>Makasamá.</i> <i>Makasasamá</i> , noxious; malignant. Also future tense. Ex.: <i>Houag mong kanin itong buñgá't makasasamá sa iyó</i> (Don't eat this fruit, because it will injure you [be noxious to you, indef.]). <i>Ang ikinasasamá nang áking loob ay ang kaniyang pagmumúrang walang tigil</i> (What puts me in bad humor is his everlasting slandering [lit., The cause of my bad humor is his slandering without cessation, def.]). <i>Sumamá</i> , to become bad or evil. (See index: <i>samá</i> .)
To cause disgust; weariness; annoyance.	<i>Makasauð.</i>
To dazzle (as the sun or lightning).	<i>Makasilao.</i> (Syn: <i>pulag</i> .)
To cause anxiety.	<i>Makasúkal.</i>
To cause nausea.	<i>Makasúklam.</i>
To wound (lit., to cause to be wounded).	<i>Makasúgat.</i> (See index: <i>sugat</i> .)
To cause to be set afire.	<i>Makasúnog.</i> (See index: <i>súnog</i> .)
To cause loathing (as food).	<i>Makasuyà.</i> (Syn. <i>sunok</i> .)
To cause fear.	<i>Makatákot.</i> (See index: <i>tákot</i> .)
To cause laughter.	<i>Makataua.</i> (See <i>taua</i> : index.)
To cause pleasure.	<i>Makatuð.</i> (See index: <i>tuð</i> .)

V. The indefinite forms will be clearly seen by the conjugation of *makaginháua* in the preceding paragraph, there being no irregularities and there is but one definite with *ka*, forming *ika* as a prefix to the root for the infinitive and future and *ikina* for the past and present tenses, *in* being incorporated in the latter cases. For the conjugation of this definite see *hapis* in index.

VI. Prefixed to roots denoting actions *maka* signifies power or ability to perform what may be denoted by the root. Roots which are conjugated in the simple idea by *mag* or *man* retain *pag* or *pan* before the root in all tenses.

VII. *Ma* is the corresponding definite to *maka* potential, and when used with the idea of attraction toward, etc., suppresses *in* completely. *Ma* becomes *na* for the past, pluperfect, and present tenses. *Pag* and *pan* are retained with those roots requiring it to preserve the meaning, as explained in the preceding paragraph. The definites with *i* and *an* also exist. The particle *i* is inserted between the particle *ma* (*na*) and the root, contrary to its use with *ka*, where it is prefixed to the latter particle. Ex.:

To be able to go away.

Makaalis. Makapagalis, to be able to take away.

To be able to teach.

Makaáral. Makapagáral, to be able to learn or study. Ex.: *Napagáral ko ang íral* (I was able to learn the lesson). *Napagáral na ko ang íral* (I had been able to learn the lesson). *Napagaáral ko ang íral* (I am able to learn the lesson). *Mapagaáral ko ang íral* (I shall be able to learn the lesson). (See *áral* in index.) To be able to preach, *makapanýáral*.

To be able to do or make.

Makagawá. (See index: *gawá*.)

To be able to take,

Makakuha. With idea of attraction toward, *in* is suppressed. Ex.: *Nakuha ko iyang buñga* (I was able to take that fruit). *Nakukuha niyá iyang buñga* (He [she] is able to take that fruit). *Makukuha ko iyang buñga* (I shall be able to take that fruit). (See also index: *kuha*.)

To be able to go or come out.

Makalabás. Makapaglabás, to be able to take out. (See index: *labás*.)

To be able to walk; march; etc.

Makalákad. (See index: *lákad*.) Ex. with *maka* (indef.): *Nakalákad akó* (I was able to walk). *Nakalalákad siyá* (He is able to walk). *Makalalakad silá* (They will be able to walk).

To be able to write.

Makusulat. With *i* inserted between *ma* (*na*) and root with definite. Ex.: *Naisulat ko itong panulat* (I was able to write with this pen). *Naisusulat ko itong panulat* (I am able to write [can write] with this pen). *Maisusulat ko itong panulat* (I will be able to write with this pen). *Bukas maisusulat ang sulat na ipadadalá mó sa iyong amá sa Maynilá* (To-morrow I will be able to write the letter which you will

have to send to your father in Manila). *Aalis ako nang maisulat na niya ang inirutos ko sa kaniya* (I will go when he writes down the orders I have given him). (See index: *sulat*.)

To be able to run away.

Makatakbó. (See index: *takbó*).

VIII. With negative particles the imperative is largely used instead of the present tense, although the meaning is the same as that of the latter, i. e., *hindi akong nakasulat*, I can not write; I am not able to write; instead of *hindi akong nakasusulat*. The definite is sometimes used in the same way with the negative, and even with the affirmative. Examples: *Hindi akong makapag-aral* (I can not [am not able to] study [or learn]). *Hindi mo madampot?* (Can't you pick it up [grasp it]?) *Hindi ko maipahayag* (from *hayag*, *ma*, *i*, and *pa*) (I can not reveal it [make it public]). *Hindi ako makahuas sa Maynila't ako'y may sakit* (I can not go down to Manila, because I am ill). With *um* this may be expressed *hindi ako mangyaring lumuhas sa Maynila't ako may sakit*. *Hindi kayo makapang-usap?* (Can't you talk?) *Hindi ko mawika* (I can not pronounce it). *Hindi ko masaysay* (I can not explain it). *Hindi ko masabi* (I can not tell it).

IX. *Maka* (*naka*) with the indefinite and *ma* (*na*) with the definite signify to do what is denoted by the root mechanically, casually, involuntarily, or suddenly (occasionally), especially acts of the mind and physical senses. Ex.:

To smell.

Makaamoy. *Nakaamoy kayo?* (Do you smell anything?) *Naaamoy niyo baga ang bangong isinasambulat nang mangá bulaklak?* (Do you smell the fragrance shed by the flowers?)

To feel.

Makaramdam, from *damdam*. *Naramdamán mo?* (Did you feel it?) *Oo, nadaramdamán ko pa* (Yes, I feel it yet).

To hear.

Makarinig (from *dinigig*). See index: *dinigig*.

To taste.

Makalasap. (See index: *lasap*.)

To see.

Makakita. Ex.: *Ako'y nakakita nang isang tauong diyán* (I saw a person there). *Nakita bagá silá?* (Did you see them?) *Hindi nguni't makikita ko sama* (No, but I may be able to see [them]).

Acts of the mind:

To know (something).

Makaalam. *Walang nakaalam* (No one knows). *Hindi ko naalaman* (I do not know it.)

To think.

Makaisip. *Hindi maisip*, incomprehensible. Ex.: *Anó ang isip mo* or *Naisip mo* or *Naisipan mo?* (What do you think about it?) *Kaisipan*, opinion. *Ang pagkaisip*, the act of thinking.

To comprehend somewhat; to feel; to understand.

Makamalay.

To understand (naturally).

Makatalastás. Ex.: *Natatalastás niyo bagá?* (Do you understand it?) *Walang nakatalastás* (No one understands). *Tumalastás*, to understand (by an act of volition).

To remember (casually, etc.).	<i>Makaalaala.</i> (See index: <i>alaala.</i>)
To forget.	<i>Makalimot.</i> (See index: <i>limot.</i>)
Miscellaneous:	
To like (naturally).	<i>Makaibig.</i> (See index: <i>ibig.</i>)
To ascend or go up (cas.).	<i>Makapanhik.</i> Ex.: <i>Napanlakan ko ang bahay nang kaibigan natin</i> (I went up by chance into the house of our friend).
To enter (casually).	<i>Makapások.</i> (See index: <i>pások.</i>)
To fall asleep.	<i>Makatúlog.</i> Ex.: <i>Bungmasa akó'y nakatúlog akó</i> (I was reading and fell asleep). <i>Ang ikatúlog,</i> the cause or time of sleeping. <i>Ang ipagtúlog,</i> the cause or time of sleeping a great deal.

X. *Ma (na)* is used in connection with *an* (sometimes *in*) to express being overtaken by wind, weather, night, etc., and also to express the casual advent of a season, date, etc.

Some phrases of this nature are used with *in* only.

The definite only is found.

To be caught out in the sun.	<i>Maárao.</i> (See index: <i>árao and init</i> for exs.)
To be overtaken by night.	<i>Magabi.</i> Ex.: <i>Gagabihin ka sa daan</i> (You will be overtaken by night on the road).
To be caught in the rain.	<i>Maulán.</i> (See index: <i>ulán.</i>)
To be blinded.	<i>Mabulag.</i> (See index: <i>bulag.</i>)
To be hot (warm).	<i>Mainit.</i> Ex.: <i>Naiinitan akó</i> (I am warm). <i>Uminit,</i> to become hot. <i>Maginit,</i> to heat. <i>Magpainit,</i> to allow to become hot.
To be clouded; turbid.	<i>Malabò.</i> (See index: <i>labò.</i>)
To be overtaken by July.	<i>Majulio.</i> Ex.: <i>Kamí'y najuliohan sa Tawlac</i> (July found us in Tawlac). (Any month may be used in this manner.)
To be found at Easter.	<i>Mapascua; mapaskó.</i> Ex.: <i>Napaskuhan akó sa Maynilà</i> (Easter found me in Manila).

XI. *Maka* also signifies the possible accomplishment of a purpose with the indefinite; *ma* being used with the definite. (*Naka; na.*) The accomplishment of the end sought is always expressed in the past tense.

To be able to lift.	<i>Makabúhat.</i> <i>Makabubúhat,</i> liftable. Ex.: <i>Bubuhatin ko itong bayong kung mabúhat</i> (I will lift this sack if it be liftable).
To be able to overtake by running.	<i>Makahábol.</i> <i>Humábol,</i> to run after another in order to overtake him (her). Ex.: <i>Hinábol ko siyá'y hindi nahábol</i> (I ran after him [her] but could not overtake him [her]).
To be able to find.	<i>Makahánap.</i> (See <i>hánap:</i> index.)
To get by asking.	<i>Makahingi.</i> (See <i>hingi:</i> index.)
To be able to catch fish.	<i>Makapañgisdá.</i> Ex.: <i>Akó'y mañg-iñgisdá kung makapañgisdá</i> (I am going to fish if it is possible to catch any fish).
To be able to pass an examination.	<i>Makasúlit.</i> Ex.: <i>Sinúlit siyá nang superintendente ay (hindi) nakasúlit</i>

(He was examined by the superintendent and passed [did not pass]).
Makasusúlit kayó? (Will you be able to pass?) *Sumálit*, to examine; to give an account of.
 To be able to hit with arrows. *Makapanà. Pumanà*, to shoot at with bow and arrow. Ex.: *Pungmanà siyà sa maníḡá ibon, ṅguni't hindi nakapanà siyá* (He shot at the birds with bow and arrow, but was not able to hit them).

XII. *Maka*, correctly used, expresses physical power or ability as a general rule, *sukat* and *mangyari* being used to express moral power or ability. By the uneducated, these words are used almost indiscriminately. (See *suka* and *mangyari*: index.)

XIII. *Maka* is also used to verbalize *kayá*; "perhaps, may be," etc., which is conjugated as in the following examples:

Dili ko makayánang dalhin (I do not know if I will be able to carry it).
Dili akó makakayá ibigay itó sa kaniyá (I do not know if I will be able to give this to him). *Wald akong ikakayá* (I have no way to do it). *Makakayá ka bagá bumili nitó?* (Will you be able then to buy this?) *Di ko makayanang labanan kayó* (I am not able to fight against you [plural]).
Inumin ko, kun makayanan ko (I will drink it, if I can).

Bagá, "perhaps, by chance," etc., has a stronger meaning than *kayá*.

XIV. *Maka* (*ma*) is sometimes used in reluctantly admitting a fact or in avoiding too direct an injury to the feelings of another. Ex.: (Indef.) *Nakapagnakao siyá* (he may have stolen); (Def.) *napagnakao niyá itó* (he may have stolen this).

XV. *Maka* is also used colloquially in conversation as follows: *Makatanong kayá?* (Is there anything more to be asked about it?) *Makakitá bagá?* (Is there anything more to be seen?)

A more usual form is made with *lalo*, "more," and the root with *in*, viz: *Lumalo sa tanoṅḡin?* (Is there anything more to ask about it?) *Lumalo sa kitain?* (Is there anything more to be seen?)

XVI. *Maka* forms certain adjectives in Tagalog, which have the inherent idea of potentiality. These adjectives, which in English are generally formed by the suffixes *able* and *ible* or by *ful*, have three distinct forms in Tagalog.

XVII. (a) Roots expressing qualities which may be felt by the mind are made adjectives by prefixing *ka*, the casual definite of *maka*, to the root, which is reduplicated to the second syllable. Ex.: *Kaayaaya* (*aya*) "delightful"; *kaginhaginháua* (*ginháua*), "wholesome; salubrious;" *kaibigibig* (*ibig*), "amiable;" *kakilakilábot* (*kilábot*), "horrible;" *katakottákot* (*tákot*) "fearful; dreadful."

(b) Adjectives of similar meaning are also formed by *maka* with the future indefinite. Ex.:

Makahihiyá (*hiyá*), "bashful;" *makamamatay* (*matay*), "mortal" (death-causing); *makasisirá* (*sirá*), "destructive;" *makatatawá* (*tawá*), "laughable;" *makatutuá* (*tuá*), "pleasant, agreeable."

(c) When the roots may express aptitude or inaptitude or facility or difficulty in doing anything; if affirmative the adjective is formed with the future definite of the potential particle *ma*, and if negative with the imperative *di* (without reduplication of the first syllable of the root), which is generally preceded by the negative particle *di*, "not." Ex.:

Makakain, "edible;" *di makain*, "inedible, uneatable;" *magagawá*, "practicable;" *di magawá*, "impracticable;" *mainum*, "potable, drinkable;" *di mainum*, "undrinkable;" *makikitá*, "visible;" *di makitá*, "invisible;" *masasabi*, "tellable;" *di masabi*, "untellable, unspeakable;" *mangyayari*, "possible;" *di mangyari*, "impossible;" *di mabata*, "intolerable;" *di makalag*, "indissoluble;" *di magamit*, *di malapitan*, "inaccessible;" *di matiis*, "insufferable;" *di matingkala*, "incomprehensible;" *di masalang*, "untouchable."

(d) Adjectives of the classes above described take the "tie" *ng* when united to a following noun or verb if ending in a vowel, but remain unchanged if ending in a consonant. The following verbs take the definite imperative, which is best translated into English by the infinitive with "to." Ex.: *Kagalanggalang amá* "respected father;" *kadumaldú-mal tignán*, "disgusting to see;" *kaayaayang pakiñgán*, "delightful to listen to;" *madaling gawín*, "easy to do or make;" *maluwag sabihin*, "difficult to say;" *mahirap kamtán*, "hard to accomplish."

XVIII. *Maka* may be compounded with *mag*, resulting in *magmaka*, denoting the idea of a great or excessive degree of what may be indicated by the root, which is generally reduplicated. (See par. 27, *mag*.)

Ex.: *Magmakauauá (auá)* "to be able to move to compassion;" *magmakagalitgálit (gálit)*, "to be able to move to anger;" *magmamakagalitgálit akó iyang tauo*, "that man will be able to anger me;" *makagálit*, "to cause anger;" *magmakahiyá*, "to be able to shame greatly" (see par. 27, *mag*); *magmakalumbaylumbay (lumbay)*, "to be able to move to grief;" *nagmakalumbaylumbay akó ang balitá*, "the notice was enough to move me to grief;" *makalumbay*, "to cause sadness; to make melancholy;" *bákit mo ikinalulumbay ang masasamang balitá?* or *Anót nakalumbay sa iyó ang masasamang balitá?* "Why does the bad news sadden you?"

XIX. *Maka* (*naka*) is sometimes used in the place of *ma* (*na*) indefinite, the two particles having many analogies. Ex.: *Nakabukás ang pintó*, "the door is open;" *nakalimot siyá*, "he forgot;" *nakatayó siyá*, "he is standing up;" *nakaupó siyá*, "he is sitting down."

XX. *Maká* and its synonym *baká* express fear or apprehension of possible danger, hurt, or injury. They are written as separate words and not as prefixes. *Baká* is more common. These two words may be best rendered into English by "lest," "for fear that," etc. Ex.: *Akó'y nagdalang tákot, baká marinig* (I was afraid lest I should be heard.) *Huwag mong gawín iyan, maká mapahamak ka* (do not do that, because you may lose). *Huwag kang magdaan sa bundok, maká harangin ka nang manigá tulisan* (do not travel in the mountains, because you might be stopped by the "ladrones"). *Humarang, to stop another on the highway. Maká may tauo diyán* (lest there be people there).

(b) *Maká* also denotes partial resemblance, as in comparing speech, fruit, flowers, etc. Ex.: *Maká Tagalog ang capitán nang pangunigsap* (the captain is like a Tagalog in his speech). *Maká bulaklak sa América itong bulaklak nang amoy* (this flower is like an American flower in odor).

XXI. In addition to the meanings of *maka* as a verbal particle, it indicates completed verbal action, best translated by the adverb "after" and a verb. Ex.: *Makamisa nang paré* (after he had said mass the priest —). *Makayari nitó'y paroon ka sa —* (after you do this go there to —).

It is also used idiomatically. Ex.: *Makasakaling may dungmating, bumili ka nang kakanin* (in case anyone should arrive, go buy something [for him] to eat).

THE INDEFINITE PARTICLE "MAGPA."

I. This particle, signifying the ordering to do or make or permitting to be done what is denoted by the root, reduplicates the *last* syllable of the *particle* for the present and future indefinite tenses. The definite, *pa*, being a monosyllable, causes the *first* syllable of the *root* to be reduplicated for the same tenses. The definite has all three forms of *in*, *i*, and *an*.

Mag and *man* roots retain this between *magpa* and the root. *Pag* sometimes precedes *magpa* in the definite form (*pagpa*).

Sa is generally used before the person commanded. Ex.:

To order to teach.

Magpaáral. Magpaáral ka kay Pedro, order Pedro to teach. *Magpapagáral*, to order to study. *Magpapagáral ka kay Juan*, order Juan to study. *Papagaratin mo*

- ang iyong anak* (order your child to study). *Pinapagáral pa akó nang áking iná* (my mother ordered me to keep on studying). *Maggapanḡáral* (1) to order to preach; (2) to request to preach (if not competent to order).
- To order to read. *Maggabasa. Nagpapabasa ang maestro sa maḡá batà* (the teacher is ordering the children to read).
- To order to do or make. *Maggagawá. Nagpagawá akó* (I ordered [something] done or made). *Nagpapagawá siyá* (he [she] is ordering [something] to be done or made). *Nakapagpagawá akó* (I was able to order [something] to be done or made). *Maggpagawá akó* (I will order [something] to be done or made). *Makapagpagawá akó* (I shall have ordered [something] to be done or made). The definite with *i* is: *Ipagawá mo itó sa kaniyá* (order him to do [make] this). *Ipinagawá ko sa iyó itó* (I ordered you to do [make] this). *Ipinagagawá niyá sa iyó itó* (he orders you to do this). *Ipagagawá ko sa iyó itó* (I shall order you to do [make] this). (See index: *gawá*.)
- To order to come or go out; (2) to order to take or bring out. *Maggalabás. Magpalabás ka kay Juan* (order Juan to get out). *Maggalabás ka kay Juan nang damit* (order Juan to get the clothes out). *Palabasin mo itong aso* (have this dog put out).
- To order to ascend. *Maggapanhik. Papanhikin mo ang maḡá batà* (tell the muchachos to come up). *Makapagpapanhik*, to be able to order to ascend. *Nakapagpapanhik akó* (I was able to order to ascend). *Nakapagpapanhik akó* (I am able to order to ascend). *Makapagpapanhik akó* (I will be able to order to ascend). *Maggapagpanhik*, to order something brought upstairs, hoisted, etc. *Papagpanhikin mo ang maḡá batà nang tubig* (tell [order] the muchachos to bring up some water). (See index: *panhik*.)
- To order to go or come down; to order to descend. *Maggapanóg. Also means to spend; to use up. Magpapagpanóg*, to order something to be brought down. (See index: *panóg*.)
- To order to get into or enter. *Maggapasok.* (For examples see index: *pások*.)
- To order to write. *Maggasulat. Ang maḡááral ay nagpasulat sa iyó* (indef.); *pinasulat ka nang maḡááral* (def.) (the teacher ordered you to write). The definite

with *in* is: *Pasulatín mo siyá nitong súlat* (order him to write this letter). The dual (two) is used in the following examples, but they are translated as usual into English. *Pinasulat kítá nitong súlat* (I ordered you to write this letter). *Pinasusulat katá nitong súlat* (I am ordering you to write this letter). *Pasusulatín katá nitong súlat* (I will order you to write this letter). (See index: *súlat*.)

To order to lock.

Magpasusi. To lock; *magsusi*. *Susian mo itó* (lock this). *Houag mo susian itó* (don't lock this). *Itó hindi nakasusi* (this is not locked). *Alisin mo ang pakasusi nitó* (unlock this [lit., "release this condition of being locked"]). *Susian mo ang pintó* (lock the door). *Ang isusi*, the key. *Ang susian*, what locked. *Ang pagsusi*, what locked much, or the act of locking. *Ang ipagsusi*; what used to lock much with. *Susi*, derived from Chinese, is distinct from *susi*, meaning clear, pure, or neat, which comes from the Sanskrit, *cuchi*.

To order to sew.

Magpatahi. *Itó ang patahi niyá sa ákin* (this is what she told me to sew). (See index: *tahí*.)

II. *Magpa* reverses the meaning in sentences where an inferior addresses a superior, or in which the subject has no power to command, the particle then meaning "to request, ask," etc. Ex.: *Magpagawá ka nitó sa inyong amá* "ask your father to do this," not "order your father to do this." *Magpaáral kayó pa sa inyong anak sa escuelaan* (indef.) or *Papagarálin niyó pa ang anak niyó sa escuelaan* (def.) (let your child study for a while yet at school).

III. The indefinite form will be seen by the conjugation of *magpagawá* "to order to do or make;" there being but one irregularity of note, viz: In the pluperfect and future perfect tenses *naka* and *maka*, with *pagpa* prefixed to the root and *na* following, express these tenses, respectively. (See tables for conjugation.)

IV. *Pa*, the corresponding definite verbal participle to *magpa*, and formed by dropping the first syllable of the latter, forms the three definites regularly. The examples given in the tables are *magpasúlat* (*súlat*), "to order to write" (*in*); *magpagawá* (*gawá*), "to order to do or make" (*i*); and *magpatanim* (*tanim*), "to order to sow" (*an*).

V. *Magpa* may be preceded by *maka*, forming *makapagpa*, the compound giving the idea "to be able to order to." (See under *magpapanihik* in Par. I, *magpa*.)

VI. *Magpa* also denotes what is suffered willingly or what is done without restraint by others upon the subject; to allow or permit, with those roots which admit such ideas. The context serves generally as a guide to distinguish the idea of "to order to" from "to permit to." Ex.:

To allow deception; cheating.	<i>Magparayá</i> (from <i>dayá</i>). (See index: <i>dayá</i> .)
To allow oneself to be crucified.	<i>Magparipá</i> (from <i>dipá</i>). (See index: <i>dipá</i> .)
To allow oneself to be whipped.	<i>Magpahampás</i> . (See index: <i>hampás</i> .)

- To allow oneself to be flatly con- *Magpasuat.*
tradicted.
To allow one's hair to be combed. *Magpasuklay.* Also "to order to
comb." (See index: *suklay.*)
To allow oneself to be slapped. *Magpatampal.* *Tumampal,* to slap.
Magtampal, to slap much.

VII. *Magpa*, with a root denoting a state or condition resulting from gradual intrinsic action, indicates the purpose of the subject either to accelerate or allow the transition.

- To allow to become putrid. *Magpabulok.* *Houag mong kabulokin ang manḡa saging* (don't let the bananas rot).
To order to throw down; raze; (2) *Magpagibà.* *Gumibà,* to do away
to allow to fall into ruin. with; to level; to throw one's self
down. *Angginibà,* (1) what thrown
down or leveled; (2) what done
away with. *Maggibà,* to throw
down many things.
To allow to become hot. *Magpainit* (from *init*). *Magpapaginit,*
to order something to be heated.
(See index: *init.*)
To allow to become cool; to cool any- *Magpalamig.* *Palamigin natin ang*
thing. *arao* (let us wait until the day is
cooler). *Magpalamig ka nang túbig*
(let some water cool [i. e., put some
water out to cool]). *Ipalamig mo*
ang túbig (put the water some-
where to cool). *Bakit hindi ka*
nagpapalamig nang túbig? (Why
don't you cool some water?) *Saan*
akó nagpapalamig nang túbig?
(Where shall I put the water to
cool?) *Iyang batalang iyán ang*
papapalamigán mo nang túbig (let
the water cool out there on that
porch). *Kahapon ay ang ibang silid*
ang pinagpalamigán ko nang túbig
(yesterday I let the water cool in
the other room). *Magpapaglamig,*
to order something to be cooled).
To allow to dry up or out; to put out *Magpatuyô.* *Houag mong patuyôin*
to dry. *ang manḡa halaman* (don't let the
plants dry up). *Tuyô na pô* (they
are dried up already, sir). *Hindi*
ko nḡa pinatutuyô (indeed, I am not
letting them dry up). *Patuyôin mo*
iyán, dry that or let it dry.

VIII. *Magpa* is also used to express acts of the Creator; of nature, and of persons beyond the control of the speaker, mainly with the idea of cause. Ex.:

- To cause waves. *Magpaálon.* *Anó ang nagpapaálon sa*
dálat? (What causes the waves
at sea?) *Ang hanḡin* (the wind).
To cause the flowers to bloom. *Magpabulaklak.*
To cause it to thunder. *Magpakulog.*
To rear; bring up (as a child). *Magpalakt.* (See index: *lakt.*)

IX. *Magpa*, used with reference to the effect of such actions as the foregoing, which are beyond the power of a human agent, signifies "to expose to;" "to put in," etc. Ex.:

- To expose to the sun; to sun one-self. *Magpaaráo* (accent on the last syllable). (See index: *árag*.)
 To expose to the wind or air. *Magpahangin*. (See index: *hangin*.)
 To expose to the rain. *Magpaulán*. (See index: *ulán*.)

X. *Magpa* coupled with meteorological phenomena and astronomical occurrences, connected with a human agency, denotes a waiting on the part of such agent until the condition has changed or the event taken place. The context generally serves to give the correct idea. Ex.:

- To wait until the typhoon ceases. *Magpabagyo*.
 To wait for a change of wind. *Magpahangin*.
 To wait for the day to become cooler. *Magpalamig nang árag*. (See Par. VII.)
 To wait until the sun (or moon) rises. *Magpasilang*. (See index: *silang*.)
 To wait for a change (as in bad weather). *Magpatilá*. *Patilain mo muna ang ulán* (wait until the rain ceases). The root is *tilá*, which alone means "to seem." *Tilá táuo* or *anaki táuo* (it looks [seems] like a person). *Tilá naparoon silá* (it seems they went there). *Tilá napaparito silá* (it seems they are coming here).
 To wait until the rain ceases. *Magpaulán*.
 To wait until daybreak. *Magpaumaga* (from *umaga*, "to dawn;" root, *aga*).

XI. With roots expressing the indefinite idea of what may be given *magpa* expresses acts which benefit another than the agent. These roots are generally those conjugated primarily with *um*. Ex.:

- To give food; to feed. *Magpakain*. (See index: *kain*.)
 To send; to forward. *Magpadalá*. *Itó ang padalá niyá sa ákin* (this is what he ordered me to bring [carry]). *Itó'y padalá sa ákin ni iná* (this is what my mother sent [brought] me). *Ang ipinadalá* (what was ordered brought [i. e., what was sent]). *Magdalá*, to carry, bear, bring or take (over). *Ang dinalá*, what so brought, etc. (See index: *dalá*.)
 To clothe; to furnish clothing. *Magparamit* (from *damit*). (See index: *damit*.)
 To give something to drink; to water (as animal or fowl). *Magpainum*. (See index: *inum*.)
 To put at interest; to invest. *Magpatubó*. (See index: *tubó*.)
 To give lodging. *Magpatúloy*. (See index: *túloy*.)
 To lend willingly. *Magpaítang*. (See index: *ítang*.)

There may be mentioned *magpakitá*, to restore the sight.

XII. With roots expressing definites with *mag* in the primary verbal sense, *magpa* expresses the idea of compulsion, exaction, or request, as shown by the intrinsic meaning or the context. Definites exist with *in*, *i*, and *an*. Ex.:

- To collect taxes; to demand (or collect) tribute. *Magpabuis* (from *buis*, "poll tax," etc.). *Pabuis ko si Pedro nang piso*

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- (I asked Pedro to pay one peso in taxes). *Isang piso ang ipinabúis ko kay Pedro* (one peso was what I asked Pedro to pay in taxes). *Ilong bayan ay ang pinagpabúisan ko* (this town was where I collected taxes). *Magbúis*, to pay taxes.
- To beg; to ask for alms. *Magpatimós* (from Span., *limosna*).
 To ask for a pledge or pawn. *Magpasanlá. Sangpisos ang sanlaán ko nitong singsing* (I want to pledge this ring for one peso).

XIII. Actions in which the agent has a passive part are also explained by *magpa*. Ex.:

- To hear confession. *Magpacumpisal* (from Sp. *confesar*).
Saan naroon ang paré? (Where is the "padre?") *Nagpacumpisal siyá* (He is hearing confessions).
Magcumpisal, to confess.
- To pardon. *Magpatawad*. (See index: *tauad*.)
 To get shaved. *Magpaáhit*. (See index: *áhit*.)
 To have the hair cut. *Magpagupit*. (See index: *gupit*.)
 To have cleaned (as shoes). *Magpalinis*. (See index: *linis*.)

XIV. *Magpa* also expresses the idea of repeating something many times, or reciting the same much, and sometimes by many. *Pagpa* is treated grammatically in many cases like *magpa*—i. e., the last syllable of the particle is reduplicated for the present and future tenses. Ex.: *Magpa* "we" *kayó* (All of you say "we" many times). *Nagpadiablo akó sa kaniyá* (I called him a devil many times). *Anó ang ipinagpapadiablo ninyó?* (Why do you say devil so much?) *Huwag ninyong pagpapadiablohan ang kapoua táuo* (Don't say devil so much to those around you).

XV. In some cases *magpa* signifies to do voluntarily what is denoted by the root. Ex.:

- To adorn one's self. *Magpamuti* (from *buti*). *Nagpapa-buti yaong dalaga* (That girl is adorning herself).
- To praise one's self. *Magpamuri* (from *puri*). *At yaong isá'y nagpamuri* (and that one is [doing the same] for the praise). *Ang mahinhing dalaga'y pinupuri nang lahat* (A sensible girl is praised by everyone). *Kapurihan*, praise; honor; fame. Syn.: *bunyi*.

XVI. *Magpa* with some datives and all adverbs of place signifies "to go or come intentionally," where denoted by the root, etc. Ex.:

- To come to me. *Magpasa ákin*.
 To go to you. *Magpasa inyó*.
 To go (come) to the person. *Magpasa táuo*.
 To go to Pedro. *Magpakay Pedro*.
 To come here (near by). *Magpadini*.
 To go there. *Magpadoon*.
 To go up the river, or up country. *Magpa ilaya*.

XVII. *Mapa*, formed by dropping the *g* of *magpa*, signifies "to go in some direction naturally or accidentally, and without intention on the part of the subject." *I* generally precedes the root. Ex.:

- To run off or lower (as water). *Mapaibabá. Napapaibabá ang túbig* (The water is becoming low [or is running off]). (See index: *babá*.)

- To ascend (as smoke). *Mapaitaas. Napapaitaasangasó* (The smoke is rising). *Di man makitâ ang nîngas, asó ang magpapaháyag* (Although the flame may not be seen, the smoke will reveal it.—T. P., 50).
- To fly up in the air (as a bird). *Mapailandang. Ang bányoy ay napailandang sa impapawid* (The eagle ascended into the clouds).

XVIII. It will be observed that the greater part of the roots verbalized by *magpa* require *i* in the definite to express "what is ordered done, given," etc., and *in* or *an* in the same form to express "the person commanded," etc. Ex.:

- To give food to another. *Magpakain.* (See index: *kain.*)
- To allow to be punished; or to cause or order to be punished. *Magparusa* (from *dusa*). *Houagmong parusahan ang walang kasalanan* (Do not permit the innocent [not guilty] to be punished).
- To permit to pass. *Magpadaan* (from *daan*, "road"). See index.
- To give another something to drink; to water animals or fowls. *Magpainum.* (See index: *inum.*)
- To cause to walk up. *Magpalákad.* (See index: *lákad.*)
- To cause or order another to stand up. *Magpatindig.* (See index: *tindig.*)

XIX. A sense of ordering may be given to roots not having such an idea by inserting a second *pa*, although it is clearer to use *mag* with a following infinitive. This second *pa* (which remains in all tenses) with roots having the idea of ordering signifies to order a person to order another, although simpler forms are generally used. Ex.: *Ang capitán ay nagpapa-inum sa mañgá cabayo* (The captain orders the horses to be watered); or, *Ang capitán ay naguúlos uminum sa mañgá cabayo* [same meaning]. (2) *Magpapasulat ka kay Juan kay Pedro*; or, *Magútos ka kay Juan na magpasulat siyá kay Pedro* (Order Juan to order Pedro to write).

XX. The tendency of Tagalog, like all languages, to simplify itself, is shown by the use of the root with *pa* prefixed, with the significance of a verbal noun. The agent takes the genitive and the object or person acted upon the dative. Ex.: *Pabañgó*, "perfume;" *pamuti* (*buti*), "holiday or parade appearance;" *padalá*, "burden or what carried;" *pahiyás*, "jewel;" *pamana*, "inheritance;" *patago*, "what hidden."

Itó ang patago niyá sa ákin (This is what he ordered me to hide). *Paítang*, "credit."

THE PARTICLE "PA."

I. This particle has many affinities with *magpa*, as will be seen by the examples. It reduplicates the first syllable of the root for the present and future tenses, except when *sa* is attached to and incorporated with it. With roots of place, which require *pasa*, the first syllable of the particle is reduplicated for these tenses. *Na* is prefixed to *pa* in the indefinite past and present tenses with both *pa* and *pasa*. This latter particle should not be confounded with roots beginning with *sa* conjugated with *pa*. (See tables: *túlong.*)

II. One of the principal significations of *pa* is to ask or beg for in reference to the subject, while *magpa* is generally applied under like circumstances to the object. Ex.:

- To ask for protection. *Paampón.*
- To ask for mercy or compassion. *Paauá.* (See index: *auá.*)
- To ask for shelter or support. *Pakupkup. Kumupkup*, to press to the breast or shelter under the wings.

To ask for aid, succor, or a favor.	<i>Pasangalang.</i> <i>Magsangalang</i> , to aid, favor, or succor.
To ask for defense.	<i>Patangol.</i> <i>Tumangol</i> , to defend.
To ask for help.	<i>Patulong.</i> (See tables: <i>tulong</i> .)

III. At times *pa* signifies "to permit" the action indicated by the root "upon one's self," and sometimes "to ask," as above explained. It denotes greater willingness by the person affected than *magpa* does. Ex.:

To consent to be deceived.	<i>Parayà</i> (from <i>dayà</i>). (See index: <i>dayà</i> .)
To ask to be kissed.	<i>Pahalik.</i> (See index: <i>halik</i> .)
To consent to be whipped.	<i>Pahampás.</i> (See index: <i>hampás</i> .)
To consent to be vanquished.	<i>Patalo.</i> (See index: <i>talo</i> .)
To consent to be slapped.	<i>Patampal.</i> (See index: <i>tampal</i> .)

IV. (a) With the adverbs of place, and roots expressing place, *pa* signifies movement to or from what is denoted by the root. (b) With roots of place *sa* is added to the particle, forming *pasa*, which bisyllabic particle reduplicates the last syllable of the particle for the present and future tenses. The initial *d* of the adverbs changes to *r* after *pa*. Ex. (a): *Parini*, "come here;" *parito*, "come here;" *pariyan*, "go there;" *paroán*, "go there." (See index: *dini*, *dito*, *diyan*, *doón*.) These four adverbs admit the definites *i* and *an*. That in *i* is compounded with *ka*, forming *ika*, *ikina*. *In* may be used if compounded with *magpa*, signifying "to order to come or go." (See tables and index: *dito*.)

Some localities are to be found where the last syllable of the particle is reduplicated with these adverbs of place for the present and future tenses, but this is irregular and incorrect. The practice is unknown to the earlier writers.

The four adverbs which have been considered are also further conjugated with *um*, making infinitives, etc. Ex.: *Pumarini*, *pumarito*, "to come here;" *pumariyan*, *pumaroón*, "to go there."

(b) *Pasabáhay*, "to go to the house." (See tables: *báhay*.) *Pasabúkid*, "to go to the country" (fields); *pasadágat*, "to go to sea;" *pasailog*, "to go to the river;" *pasabundok*, "to go to the mountains;" *pasa América*, "to go to America;" *pasa Kastila*, "to go to Spain." *Napasaan siya?* (*Saan ang tunô niya?*) (Where did he go?) *Napatunô sa Maynilà* (He went to Manila).

V. *Pa* also indicates to say what may be denoted by the root, but without the plurality indicated by *magpa*. Ex.:

To say "yes."	<i>Paóo.</i> <i>Paóo ka!</i> (Say "yes!") <i>Na-paóo ka sa kaniyá?</i> (Did you tell him "yes?")
To say "no."	<i>Padili.</i> <i>Padili ka!</i> (Say "no") <i>Dili rin</i> (No, indeed); var. <i>diri</i> . <i>Ang pinadiri-ian</i> ; person to whom "no" is being said. <i>Magpadiri</i> ; to say "no" repeatedly. <i>Ang pinagdirian</i> ; person to whom "no" has been said often.
To say "no."	<i>Pahindi.</i> <i>Pahindi ka (kayó)</i> (Say "no").
To say not to wish.	<i>Paayao.</i> (See index: <i>ayao</i> .)
To say "devil."	<i>Padiablo.</i> (See index: <i>diablo</i> .)
To call "chicky-chicky."	<i>Pakorukia.</i>

VI. *Pa*, prefixed to roots denoting bodily positions, forms words expressing the position taken. Ex.:

Lengthwise; lengthways.	<i>Pahabá.</i> <i>Putlin mo itó nang pahabá</i> (cut this lengthwise). <i>Mahabá</i> , long.
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Crosswise; crossways.	<i>Pahálang.</i>
Lying down; prone (position).	<i>Pahigà.</i> (See index: <i>higà.</i>)
Lying on the side (position).	<i>Patagílid.</i>
Lying on the face (position).	<i>Pataob.</i>
Lying on the back (position).	<i>Patihayà.</i> (See index: <i>tihayà.</i>)
On foot; afoot.	<i>Patindig.</i> (See index: <i>tindig.</i>)
Seated (position).	<i>Paupó.</i> (See index: <i>upó.</i>)

VII. *Pa*, prefixed to roots denoting articles which may be bought, sent, carried, sewn, left, lent, etc., forms nouns indicating what affected by the action. In composition these nouns take the nominative, the agent the genitive and the recipient the dative. Ex.:

What brought.	<i>Padalá.</i> (See index: <i>dalá.</i>)
What borrowed or lent (not money).	<i>Pahíram.</i> <i>Itó'y pahíram sa ákin nang kaibigan ninyó</i> (this is what your friend lent me).
What left as an inheritance.	<i>Pamana.</i> (See index: <i>mana.</i>)
What sewn.	<i>Patahí.</i> (See index: <i>tahí.</i>)

VIII. Some roots, such as *kain*, eating; and *inum*, drinking, are not clear when used with *pa* alone in this sense, and are conjugated with both the particle *pa* and the definite of *magpa* (*pa*) forming *papa*. Ex.: *Papakain ka kay Juan* (ask Juan to give you something to eat). *Papainum ka kay Tomás* (ask Tomás to give you something to drink).

IX. Formerly *mapa*, with roots indicating relatives, signified to call others by such names. This custom exists to some degree yet. Ex.: *Mapaali*, to call "aunt." *Mapanuno*, to call "grandfather" (or "grandmother").

THE INDEFINITE PARTICLE "MAGPAKA."

I. This particle, which may be analyzed into *paka* with *mag* prefixed, generally signifies to do, suffer or voluntarily allow what may be denoted by the root, and has two forms for the definite, *pagpaka* and *paka*. *Magpaka* and *pagpaka* form the present and future tenses in a peculiar manner. The last syllable, *ka*, adheres to the root in all tenses, and *pa* is reduplicated for the present and future. The *mag* of *magpaka* changes to *nag* for the past and present tenses. When *paka* is used with a root it is not divided, the first syllable of the root being reduplicated for the present and future tenses. *Paka* also retains *pag* with verbs conjugated primarily with *mag*, forming the prefix *pakapag*. *Paka* admits *in* as well as *i* and *an*.

Roots conjugated with *magpaka* may have either a reflexive or transitive meaning, or both, according to the context.

II. For the conjugation of roots with *magpaka*, see the tables: *matay*, *buti*, *sisi*, and *áral*.

III. Some verbal roots conjugated in the foregoing sense by *magpaka* are:

To allow one's self to be insulted; patronized.	<i>Magpakaapi.</i>
To humble; humiliate or lower one's self.	<i>Magpakababá.</i> (See index: <i>babá.</i>)
To satiate one's self.	<i>Magpakabusog.</i>
To adorn one's self.	<i>Magpakabuti.</i> <i>Ang kalinhinan ay nagpapakabuti sa dalaga</i> (modesty befits a girl). <i>Ang ipinagpapakabuti nang dalagang iyan ay nang siyá'y mapuri</i> (the reason why that girl is adorning herself is to be admired).
To impoverish one's self voluntarily.	<i>Magpakadukhá.</i> <i>Mapakadukhá,</i> to come to poverty.
To improve or reform one's self.	<i>Magpakagaling.</i> (See index: <i>galing.</i>)

To diminish (voluntarily).	<i>Magpakaliit. Maliit, small; little.</i>
To esteem one's self highly.	<i>Magpakamahál. (See index: mahál.)</i>
To allow one's self to be killed; (2) to commit suicide.	<i>Magpakamatáy. Nagpakamatáy ang táuo kusa niyá (the man allowed himself to be killed). Nagpakamatáy ang taga Hapón sa kaníyang sarili (the Japanese voluntarily killed himself [committed suicide]).</i>
To despise one's self.	<i>Magpakasamd. (See index: samd.)</i>
To repent (deeply).	<i>Magpakasisi. (See index: sisi.)</i>
To exert one's self; to make efforts.	<i>Magpakatápang. Tapañgan (pakatapangin) mo ang loob mo (exert yourself; "brace up"). (See index: tápang.)</i>
To enrich one's self.	<i>Magpakayáman. (See index: yáman.)</i>

IV. As usual, *i* stands for cause, reason, or instrument of the action with *magpaka*, and *an* for the place or the object, according as the verb for the direct object admits it or not for the direct object. Ex.:

To take exact notice.	<i>Magpakatandá. Pakatandaan mo ang sinasabi ko sa iyó (pay exact attention to what I am telling you). (This word should not be confounded with its homonym tandá, idea of age.)</i>
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V. The foregoing sense of *magpaka* generally applies to actions which do not go beyond the subject or to verbs which do not require an object to complete the meaning; but when used with verbs admitting a direct complement other than the subject or capable of voluntariness, *magpaka* gives greater force or intention to the root. In this signification the particle admits *in*, *i*, and *an*, the reduplication being generally from the first syllable of the root, as *paka* is the usual form of the definite in such cases. Roots conjugated thus must be capable of expressing the idea of more or less. *Pag* is retained in this sense with *mag* roots, forming *pakapag* or *pagpaka*, as the case may be, and in certain cases *pagpakapag* may be formed. Ex.:

To teach earnestly.	<i>Magpakaáral. Pakaaralan ninyó ang mañgá batà (try to teach the children earnestly). Magpakapagáral, to study earnestly. Pagpakapagaralan ninyó ang wikang Tagálog (try earnestly to study the Tagalog language). Magpakapanáral, to preach earnestly.</i>
To have great prudence.	<i>Magpakabait.</i>
To go very slowly.	<i>Magpakarahan (from dahan). Magpakarahan kang lumákad (walk very slowly). Pakarahanin mo ang paghila (throw it very deliberately). Dahanan mo iyang gawá mo (do that work of yours slowly [carefully]). Mapakarahan, to slow down; to become quiet. Napakarahan na (it has become quiet already; it has slowed down now). Dumahan, to go away slowly. Magdahan, to go slowly. (See index: dahan.)</i>

To love greatly.	<i>Magpakagilio. Pinakagigilio kong kapatid na babaye</i> (my dearly beloved sister).
To guard one's self well.	<i>Magpakaiingat.</i>
To think earnestly, deeply.	<i>Magpakaisip. Magpakaisipsip,</i> to think very deeply. (See index: <i>isip</i> .)
To arrange well.	<i>Magpakahusay.</i> (See index: <i>husay</i> .)
To rectify well.	<i>Magpakatuid.</i> (See index: <i>tuid</i> .)
To tempt greatly.	<i>Magpakatuksó.</i> (See index: <i>tuksó</i> .)

VI. By reduplicating the root, roots capable of expressing the idea of more or less acquire still greater force or intensity with *magpaka*. They are generally used in the definite with this construction, and the reduplication does not extend beyond the first two syllables of the root, according to the general rule. Ex.: *Magpakadalidalid*, "to suffer intensely or to endure greatly." *Pakaisipisipin mo*, "think intensely." *Pakasipagsipagin*, "take the greatest of care; care for it sedulously."

VII. Dropping the *ka* from *paka*, there remains *pa*, which pronounced long and almost as *paa*, has the same meaning as *paka*, but should not be confounded with *pa* (the definite of *magpa*), *pa* (the particle), nor with *pa*, "yet." It is generally used in the imperative. Ex.: *Pabuksán mo* (open wider [or quicker]). *Papald mo* (strike harder). *Pataponan mo* (throw it with more force [or quicker]). (See index: *Bukás*; *palò*; and *tapon*.)

VIII. A further use of *magpaka* with nouns or verbs expressing time is to signify to persevere or remain until such time, doing what may be denoted by the root used. This signification admits of *in*, *i*, and *an*. Ex.:

To ——— until morning.	<i>Magpakaárao.</i> (See index: <i>árao</i> .)
To ——— until evening.	<i>Magpakahapon.</i> (See index: <i>hapon</i> .)
To ——— all night awake.	<i>Magpakapúyat.</i> <i>Ang ipinagpakapúyat ko'y itong gawd</i> (This work is the cause of my having to remain awake all night). <i>Itong silid itó'y ang pinagpakapuyatan ko</i> (This room is the place where I remained awake [or watched] all night).

IX. When an accidental or fortuitous action is to be expressed with *magpaka* the *g* is dropped, making *mapaka*, an analogous particle to *ma*. *Pinaka*, formed from *paka* and *in*, should not be confounded with *pinaká*, used in a very different sense. (See index: *pinaká*.) Ex.:

To multiply.	<i>Mapakarami</i> (from <i>dami</i>). Applied to animals, etc. (See index: <i>dami</i> .)
To come to poverty.	<i>Mapakadukhá.</i> (See index: <i>dukhá</i> .)
To grow greatly.	<i>Mapakalaki.</i> (See index: <i>laki</i> .)
To be delayed more than usual.	<i>Mapakaláwig.</i>

THE INDEFINITE PARTICLE "MAKI."

I. This particle, known as the sixth to Spanish grammarians, has *paki* for the definite, and reduplicates the second syllable (*ki*) of the particle for the present and future tenses. The pluperfect and future perfect tenses are wanting. *Maki* changes to *naki* for the past and present tenses, and *paki* takes *in* for the same, forming *pinaki*.

II. The principal signification of *maki* with roots capable of expressing companionship, etc., is joining with, accompanying another, interference or intermeddling in what may be denoted by the root.

III. *Maki* may be combined with *um*, *mac*, *man*, *magpapa*, and *pa*, as well as with itself (*paki*). There are some verbs which resemble *maki* in form,

such as *pakinábang*, *pakinig*, etc., which are classed as *um* verbal forms, and should be carefully distinguished. Ex.:

- To join with or interfere in writing. *Makisúlat* (from *sumúlat*). *Ipinakisúlat ko itó doón* (I am putting this in so it may be written there). *Iyang manḡá súlat ay pakisulatan mo nitó* (Put this in to be written with those letters). *Makipagpa-súlat*; to join (or interfere with) in ordering to write (from *magpasúlat*).
- To join with in play or gaming. *Makipaglaró* (from *maglaró*; to play or gamble; see tables: *laró*). Also: *Pakipaglaroan mo si Pedro* (Play with Pedro). (With *pa*) *Papakilaroin mo si Pedro sa kaniyá* (Tell [make] Pedro play with him).
- To join in fishing with a casting net called "dala." *Makipandala* (from *mandala*; to fish for a living thus). *Dumala*; to fish (occasionally) with a "dala." *Magdala*, to use a "dala." *Makadala*; to be able to catch anything with a "dala."
- To join with in saying "yes." *Makipádo* (from *paóo*; to say "yes.")
- To join in a conversation uninvited. *Makipakiúsap* (from *makiúsap*).

IV. See tables: *umáral*, *magáral*, and *sumakay*.

V. *Maki* by itself admits only of *i* and *an* in the definite. *I* represents the reason, cause, or object of the action, and *an* the person interfered or meddled with, or joined, accompanied, etc. For the conjugation with *i* see the tables: *súlat* and *humatid*. For the definite with *an* see *maglaró*.

VI. *In* is only used with *maki* in combination with *magpa* (*pa*). Ex.: *Papakigawin mo ang alila mo sa manḡá táuo iyán* (Tell your servant to join those men in their task). See also *makipaglaró* in Paragraph III, preceding, and tables.

VII. Some roots conjugated with the principal signification of *maki* are:

- To join or meddle with teaching. *Makiáral*. (See tables.) *Makipagáral*, to join or meddle with studying. (See tables.) *Makipaḡáral*, to join or meddle with preaching. *Makipagáuay*. (See index: *áuay*.)
- To pick a quarrel. *Makirámay* (from *dámay*).
- To claim a part in; to participate. *Makihatid*. (See tables.)
- To carry along with; to join; to interfere. *Makisakay*. (See tables.)
- To embark with. *Makisamá*.
- To thrust oneself into the company of another. *Makitalo*. (See index: *talo*.)
- To thrust oneself into a dispute or argument. *Makitanḡis*. (See index: *tanḡis*.)
- To join with in weeping. *Makituá*. (See index: *tuá*.)
- To join (or meddle) in pleasure.

VIII. *An* is sometimes suffixed to roots conjugated with *maki* to express intensity of the idea denoted by the root. *Pag* is generally retained in expressions of this class. Ex.:

- To mock greatly; to make fun of, maliciously. *Makipagbiroan*. (See index: *biró*.)
- To join eagerly in play or gambling. *Makipaglaroan*. (See index: *laró*.)
- To thrust oneself into an altercation; to answer with vehemence. *Makipagsagutan*. *Anó't nakikipagsagutan sa kapidbáhay mo?* (Why

- are you getting into an altercation with your neighbor?) *Sumagut*; to answer; to reply.
 To thrust oneself into a conversation; to interrupt a report. *Makipagsalitaan*. (See index: *salitá*.)
 To hate intensely; to detest. *Makipagtaniman* (from *tanim*). Not to be confounded with its homonym, *tanim*, "to sow." *Nakikitaniman si Juan kay Pedro* (Juan detests [hates] Pedro intensely). *Huwag kang makipagtaniman sa kapidbâhay mo* (Do not detest [hate] your neighbor so).

IX. The asking for such articles of food, etc., as are generally exchanged among neighbors for cooking and household work is expressed by *maki*, with the root denoting what may be asked for. A small quantity is always understood. The cause is expressed with *i* and the person asked by *an*, should the definite be used. *In* is used only in combination with *magpa* (*pa*). Ex.:

- To ask for a little wine. *Makidâlak* (from *âlak*). This word is from the Arabic *arag*, from *araga*, "to sweat; perspire." It is found in English as *arrack*.
 To ask for a few coals (fire). *Makiapuy*.
 To ask for a little salt. *Makiasín*. (See index: *asín*.)
 To ask for a little rice. *Makibigás*. *Nakikibigás akó sana sa inyó, pá* (I would ask you for a little rice, sir). *Sino ang ipinakikibigás mo?* (Who are you asking it for?) *Aking ipinakikibigás ang ina kong may sakit* (I am asking for the rice for my mother, who is ill). *Palá!* (Is that so!)

X. With roots verbalized into actions, *maki* denotes asking that the action expressed by the root be done for the subject. Ex.:

- To ask another to reach something. *Makidabut*. (See index: *âbut*.)
 To thank for. *Makihingí* (from *humingí*; to request; see index: *hingí*).

XI. With nouns denoting partition *maki* signifies to ask for what may be denoted by the root; and with ordinal numbers, in using which the initial letter *i* is dropped, *maki* signifies to ask for the part designated by the ordinal used. Ex.:

- To ask for an inheritance. *Makimana* (see index: *mana*).
 To ask for a part or piece of anything (as bread). *Makipisang*. *Magpisang*; to break up and divide a cracker or bread. *Magpisang kitá* (let us break it up and divide it).
 To ask for a fifth, tenth, etc. *Makikalima*; *makikapuo*.

XII. With roots denoting work which may be joined in by more than one, *maki* sometimes expresses the idea of asking to join in such work. Ex.: *Si Juan ay nakikatubig sa ákin* (Juan asked me to help him in getting some water). The particle *ka*, expressing companionship, is prefixed to the root.

XIII. Some roots commencing with *b*, *p*, *s*, and *t* change with *maki* in a similar manner as with *man*, when used in the signification of "to ask, request," etc. Ex.:

To ask for news. *Makimalitá* (from *balitá*; see index: *balitá*).
 To ask for a passage (as on a vessel). *Makinakay* (from *sakay*).

XIV. With roots signifying nationality, race, state, condition, occupation, profession, etc., *maki* is sometimes used to signify that one acts like, bears himself like, or resembles what is denoted by the root. This idea, however, is generally otherwise expressed, as some roots used thus are not clear unless fully explained by the context.

XV. With *ma*, *maki* has a neuter meaning similar to that borne by *ma* alone. Ex.:

To appear like a noble (casually). *Napakimahal. Napakikimahal ang alipin* (The slave looks like a noble [has become so casually]).
 To act like or resemble an American. *Makiamericano.*
 To act like or resemble a Spaniard. *Makicastila.*
 To act like or resemble a Tagalog. *Makitagalog. Nakikitagalog itong táuo sa pan̄gungusap* (This man resembles a Tagalog in his manner of speaking).
 To act like or resemble a person. *Makitáuo. Nakikitáuo ang amó (ungoy)* (The monkey acts like a person).
 To act like a woman. *Makibabaye. Nakibabaye si Juan* (Juan acted like a woman). This also means to run after women.
 To act like a man; to run after men. *Makilalaki. Nakilalaki itong babayeng itó* (This woman acted like a man).
 To act like a beast. *Makiháyop. Nakiháyop itong táuo itó* (This man acted like a beast).
 To conform to in customs. *Makiugali.*

THE INDEFINITE PARTICLE "MAGKA."

I. *Magka*, the ninth particle of the Spanish writers upon Tagalog, may be analyzed into *mag* and *ka*, one of the definites of *ma*. This particle generally expresses the idea of having (or being) what was not had or possessed (or existed as a state) before. As a rule, *magka* refers to condition or state, while *man* refers more to the action by which a state or condition is brought about.

The second syllable of the particle is reduplicated for the present and future tenses, while *m* changes to *n* for the past and present, following the usual rule. There are a few exceptions, the first syllable of the root being reduplicated in some words. (See tables: *útang*.)

I definite expresses the cause or reason of the action, while *an* stands for either place or person, according to the nature of the action. (See tables: *útang*.)

Some very correct and widely used expressions are made by using *an* with *magka*. Ex.:

To look much at things; to inspect closely. *Umaninao. Walá akong síkat pagka-kaaninauan* (There will be no place where I will be able to look at it [inspect it; study it out]).
 To amuse one's self. *Magkalibang. Walá silang pinagkalibangan* (There was no place where they could amuse themselves).
Mahilibang, to be amused; diverted.

(See index: *pisan*; *tipon*.)

Some roots conjugated in the foregoing signification with *magka* are:

To have children.	<i>Magkaanak.</i>
To possess prudence.	<i>Magkabait.</i>
To have crocodiles again (as a river).	<i>Magkabuaya. Nagkakabuaya na itong ilog</i> (This river is infested with crocodiles again).
To be laden with fruit.	<i>Magkabuñga. Nagkabuñga na itong kahoy na itó?</i> (Has this tree borne fruit already?) <i>Hindi pa nagkabuñga</i> (As yet it has not borne fruit).
To have (there).	<i>Magkaroón.</i> (See index: <i>doón.</i>)
To have reason.	<i>Magkaisip. Nagkakaisip na itong batang itó?</i> (Has this child reason yet? [i. e., has it yet arrived at the age of reason]).
To be lucky; to have luck.	<i>Magkapalud.</i>
To have rice again (also to have much rice).	<i>Magkapaláy.</i>
To err; to sin.	<i>Magkasala.</i>
To forbid.	<i>Magkakasala.</i>
To have money again.	<i>Magkasalapi.</i>
To be ill.	<i>Magkasakit. Ang ipagkasakit,</i> the cause of illness. <i>Anó ang ipinagkasakit mo?</i> (What made you ill?) <i>Pasaktán,</i> to be pained. <i>Ang papagkasaktin,</i> one ill from his own fault, also a sick person.
To have enough.	<i>Magkasiyd. Walá pó, hindi nagkakasiyd sa kaniyang pagkabúhay</i> (No, sir; he does not get enough to live on).
To have gray hair.	<i>Magkaúban.</i>
To owe a debt.	<i>Magkaútang.</i> (See tables: <i>utang.</i>)

II. The casual, accidental, or chance assemblage of many people or things, even though immaterial, is sometimes expressed by *magka*. The particle denotes a plurality of subjects in such cases, as opposed to a plurality of acts, as expressed by some other particles. Ex.:

To quarrel (as two or more).	<i>Magkaáway.</i> (See index: <i>áway.</i>)
To be equal; to coincide; to accord.	<i>Magkaayon.</i>
To meet casually; to gather (as a crowd).	<i>Magkasalúbong.</i> (See index: <i>salúbong.</i>)
To assemble casually (as a crowd).	<i>Magkasama.</i> (See index: <i>sama.</i>)
To meet casually (as a crowd).	<i>Magkatipon.</i> (See index: <i>tipon.</i>)

III. *Magka* also indicates universality or plurality of subjects suffering from or affected in some way by what is denoted by the root. Ex.:

To suffer from a typhoon.	<i>Magkabagyó.</i>
To suffer from an epidemic of small-pox.	<i>Magkabulútong.</i>
To suffer from a famine (also for many to be hungry).	<i>Magkagútum.</i>
To suffer from a conflagration.	<i>Magkasínog.</i>
To enjoy a holiday.	<i>Magkatuð.</i>
To have a riot or tumult.	<i>Magkaguló.</i>
To be squeezed or pressed in a crowd.	<i>Magkadagón.</i>

IV. Another use of *magka* is to express an unintentional or casual error in what may be noted by the root. The imperative is made with *mai á* or *baká* (q. v.). Ex.:

To say one thing accidentally for another.	<i>Magkaibá. Nagkaibá siyá</i> (He accidentally said one thing for another).
To err in counting.	<i>Magkalimang.</i>
To equivocate accidentally.	<i>Magkamali. Nagkamali akó</i> (I equivocated accidentally). <i>Houag mong akalaing ako'y nagkakamali</i> (Don't you think I made any mistake).

V. *Magka* is also used to express self-deception by the sight, hearing, etc., the definite past tense with *an* suffixed being taken as the root. For the present tense the first syllable of the root is reduplicated and not the second syllable of the particle. Ex.:

To be deceived by the hearing.	<i>Magkarinān. Nagkarinān akó</i> (My hearing deceives me). (See index: <i>dināng</i> .)
To be deceived by the sight.	<i>Magkakita.</i> (See index: <i>kita</i> .)

VI. A further use of *magka* is with the *um* infinitive of some verbal roots and some adverbs of place, with which infinitives *magka* expresses the idea of making the said movement or going to or from the place indicated by the adverb for some particular reason or cause. Ex.:

To follow (or obey) for a particular cause or reason.	<i>Magkasumunod</i> (from <i>sunod</i>). Also to follow wherever another may go. (See index: <i>sunod</i> .)
To be here for a particular cause or reason.	<i>Magkadumito.</i> (See index: <i>dito</i> .)

VII. Doubling the root intensifies the meaning with *magka* in some cases. Ex.:

To be very late or tardy.	<i>Magkabálabálam. Nagkababálabálam ka</i> (You are very late [tardy]).
To be broken into very small pieces.	<i>Magkalansaglansag</i> (from <i>lansag</i>). <i>Lumansag</i> , to break anything into small pieces.
To be finished or concluded completely.	<i>Magkalutáslutás</i> (from <i>lutás</i>).
To be completely broken up (as a rope or cord).	<i>Magkapatidpatid</i> (from <i>patid</i> ; see index).
To be completely destroyed.	<i>Magkasirásirà</i> (from <i>sirà</i> ; see index).
To be torn into tatters (as clothes, etc.).	<i>Magkawindangwindang</i> (from <i>windang</i>).

VIII. Sometimes *ka*, the definite of *ma*, combines with *pag* to denote the source of something. (See index: *sirà*.)

THE INDEFINITE PARTICLE "MAGIN."

I. *Magin*, which Minguella thinks a "disguised passive" in conception reduplicates the *gi* of the last syllable of the particle for the present and future tenses. It also changes *m* to *n* for the past and present indefinite. It expresses the conversion or transformation, either gradual or sudden, of one thing into another, as a general rule, the root being that into which the other thing is converted or transformed. *Magin* is also used to express

such ideas as "to beget," etc. Being a neuter particle generally there is no imperative in such cases, as there can be no volition in the action except with personal pronouns.

II. For slow, self-converting processes *um* is generally used, but in some cases the use of *magin* is correct. Besides the indefinite the definites with *i* and *an* exist. (See tables: *alak*.)

As *magin* generally denotes a state or condition, it admits *ika* with some roots, and in combination with *pa*, the definite of *magpa*, it also admits *in* with others. (See tables: *dápat*.)

III. As will be noted, *magin* is commonly used to express such acts as the turning of wine into water by miraculous agency, etc., as well as natural processes. Some of the roots usually conjugated with *magin* are:

To be converted into wine.	<i>Magindlak</i> . (See tables: <i>alak</i> .)
To be converted into gall or bile.	<i>Maginapdó</i> . <i>Nagiginapdó ang áking bibig</i> (my mouth tastes like gall).
To be turned into stone; to become petrified.	<i>Maginbató</i> . <i>Ang asáua ni Loth ay nagingbatong asin</i> (the wife of Lot became a rock of salt).
To be converted into vinegar.	<i>Maginsuká</i> . (See tables: <i>suká</i> .)
To be begotten.	<i>Maginanak</i> (from <i>anak</i> , "child"). <i>Naginanak ni Abraham si Isaac; at naginganak ni Isaac si Jacob; at naginganak ni Jacob si Judá at kaniyang maṅgá kapatid</i> (Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren)—Matth. II, 2.
To be made man.	<i>Magintáuo</i> . <i>Ang anak nang Dios ay nagintáuo</i> (the son of God was made man). (But if volition is included other particles or expressions must be used.) <i>Ang anak nang Dios ay nagkatauang táuo</i> (the son of God assumed the form of man).
To become a Tagalog.	<i>Magintagalog</i> . <i>Nagigintagalog ang capitán sa paṅgaṅgúsap</i> (the captain resembles (or seems to be) a Tagalog by his speech).

IV. It should be noted that *nagin* in the past tenses is the only sense which can really be said to denote complete conversion, etc., the present and future tenses conveying the idea of "seems to be," "may be," and "might be," respectively.

V. *Magin* is also used in a neuter sense to express the assumption of office, states, conditions of mind, morals, or body, etc., if intention is not meant, in which case other particles are used.

To become "presidente."	<i>Maginpresidente</i> . <i>Naginpresidente si Gal Simeon at saká naginggovernador</i> (Don Simeon became presidente and afterwards governor).
To become just or virtuous.	<i>Maginbanal</i> .
To become a miser.	<i>Maginmarámot</i> (from <i>marámot</i> , miser; see <i>dámot</i>).
To become worthy.	<i>Magindápat</i> (from <i>dápat</i> ; see tables: <i>dápat</i>). <i>Marápat</i> , fair; just; deserving. <i>Karaptan</i> , merit; deserts. <i>Ang ikapagindápat</i> , the reason or cause of being worthy.

To be converted into an animal.	<i>Maginháyop. Magháyop</i> , to sell, deal in, or raise animals. <i>Hayopan</i> , corral for animals; pen. <i>Kaháyopan</i> , brutishness. <i>Ang pagkaháyop</i> , brutality.
To become an habitual litigant (bar-rator).	<i>Maginpalaúsap. Naginpalaúsap siyá</i> (he has become an habitual litigant).
To become deaf.	<i>Maginbingí.</i>
To become blind.	<i>Maginbulag.</i>
To become dumb.	<i>Maginpipi.</i>

VI. With some roots *magin* may express the idea of "to be." Ex.:

To be the motive or cause.	<i>Magindahilín. Itó ang nagindahilín</i> (this was the reason). <i>Itó ang nagigindahilín</i> (this is the cause).
To befall.	<i>Maginpalad. An'í kayá ang magiginpálad ko?</i> (What will my luck be? [What will befall me?])
To turn out to be true.	<i>Magintotoó. Nagintotoó ang sinabi mo sa ákin</i> (what you told me turned out to be true).
To be a servant.	<i>Maginabílâ. Itong tauo itó'y magigin-alilà ninyó</i> (this man will be your servant).

VII. The idea of volition is sometimes admissible with *magin* when used with personal pronouns. Ex.:

To be thine.	<i>Maginiyó.</i>
To be mine.	<i>Maginákin. Akó'y magiginiyó't ikáo ay magiginákin</i> (I will be yours and you will be mine).

VIII. (a) *Magin* is also used in combination with the interrogative adverbs *ilán?* (how many?) and *magkano?* (how much?) and with the answers thereto. (b) With *magin* prefixed to a number and *na* following it the completion of the period named is denoted. *Magin* expresses the idea of "about" in these cases. Ex.: (a) *Magiginilán silá?* (about how many will there be?) *Magiginilán ang paroroon?* (about how many will go there?) *Magigindalawang puo* (about twenty). *Magiginmagkano itó?* (How much will this be worth?) (b) *Kung maginisang buán na* (After about a month). *Nang maginilang árao* (after a few days). *Kung maginsangtaón na* (after about a year).

IX. *Magin* may be used sometimes in the sense of "be it" or "either"—"or." Ex.: *Maginitó; maginiyán* (be it this or be it that). *Maginlalaki siyá; maginbabaye* (be it man or be it woman). *Maginngayón; maginbukas ay paroroon akó* (either to-day or to-morrow I will have to go there).

THE INDEFINITE PARTICLE "MAGSI."

I. This particle, which changes initial *m* to *n* for the indefinite past and present, reduplicates the last syllable of the *particle* for the present and future tenses. It has all three definites, and may be combined with all other particles, which are placed between it and the root, except *maka* and *ma* definite in the sense of power, which precede it. (See tables: *alís; gawá; tapon*, and *kuha*.) It has no other signification than to denote a plurality or universality of subjects in connection with the verbal action. Naturally there is no singular number. *Ngá* may be inserted after the first two letters of the particle to indicate an extreme degree of plurality.

See tables: *pagáral*. Ex.:

To teach (many).	<i>Magsiáral. Magsipagáral</i> , to study (many). <i>Ang maniyá batà dito sa</i>
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	<i>bayan ito'y magsisipagáral na lahat</i> (all the children here in this town are studying). <i>Ang manḡá batà nitong escuelahan nanḡagsisipagáral</i> (all the children in this school are learning [or studying]). <i>Magsipaḡáral</i> , to preach (many). <i>Manḡágsipaḡáral</i> , to preach (by a great number).
To confess (many).	<i>Magsipagcumpisal</i> . To hear confessions (many priests; <i>magsipagcumpisal</i> . (See index: <i>cumpisal</i> .)
To go out (many).	<i>Magsilabás</i> . <i>Magsilabás kayong lahat na naririto sa loob</i> (all of you who are inside go out).
To look; behold, etc. (many).	<i>Magsipanóod</i> . <i>Bákít ipinagsisipanóod nilá ang dagat iyang manḡá tána iyan?</i> (Why are those men looking at the sea for?)
To enter; come in (many).	<i>Magsipások</i> . <i>Magsipások kayong lahat na naririyang walang gawá:</i> (Come in all of you who are out there doing nothing [or without work]).
To laugh (many).	<i>Magsitawa</i> .

THE INDEFINITE PARTICLE "MAGPATI."

I. This particle is little used, and besides the usual change of *m* to *n* for the past and present indefinite reduplicates the *second* syllable (*pa*) of the particle for the present and future tenses. It is used with roots expressing the idea of motion or positions of the body, and signifies to perform such motions or take such positions voluntarily, and with briskness or suddenly. If such sudden motion occur or position be assumed involuntarily, the *g* is dropped, forming *mapati*, equal in meaning to *mapa*. The definites with *i* (*ika*) in the sense of cause, and *an* (*han*) for place exist. (See tables: *luhod*.) Ex.:

To prostrate one's self quickly.	<i>Magpatirapá</i> (from <i>dapá</i>).
To lie down quickly; to throw one-self down.	<i>Magpatihigá</i> . <i>Magpatihigá ka</i> (lie down quickly).
To fall on one's knees.	<i>Magpatiluhod</i> . <i>Ang ikapagpatiluhod:</i> the cause or reason for falling on the knees. <i>Ang pagpatiluhorán:</i> the place where or person knelt to. (See tables.)
To turn the back abruptly.	<i>Magpatitalikod</i> . To do the same without intention, <i>mapatitalikod</i> .
To spring to the feet.	<i>Magpatitindig</i> . <i>Nagpatitindig siyá</i> (he is springing to his feet). <i>Napapatitindig akó</i> (I sprang to my feet unconsciously).
To sit down suddenly.	<i>Magpatiupó</i> . To sit down suddenly without meaning to: <i>mapatiupó</i> .

THE INDEFINITE PARTICLE "MANHI."

I. This particle beside the change from *m* to *n* for the past and present indefinite, reduplicates the *second* syllable (*hi*) of the *particle* for the present and future tenses. This particle is used to express verbs of searching for minutely, for those expressing the idea of removing dirt, etc., from the face or body, and for miscellaneous ideas which will be better seen from the examples. Certain letters beginning roots are modified by *manhi*, the same as they are by *man*. The definites with *i* and *panhi*, in the sense of

cause, with *an* and either *panhi* or *hi* in the sense of place, and with *in* and either *panhi* or *hi* for ordinary definite sentences exist. (See tables: *matay*; *málay*; *tiŋga*.)

II. A reciprocal form of many of the verbs conjugated with *manhi* may be formed with *an* suffixed or with *maghi* in place of *manhi*, retaining *an* as a suffix, however. Ex.:

To search for carefully; to glean.	<i>Manhimálay</i> (from <i>pálay</i> , "unhusked rice"). <i>Panhimalayin</i> (<i>hi-malayin</i>) <i>mo ang iyong kakanin</i> (look for [glean] what you have to eat). <i>Ang gutum ay ang ipinanhimálay niya</i> (hunger is the cause of his gleaning). <i>Ang búkid ni Juan ay ang pinanhimalayan niya</i> (he was gleaning [he gleaned] in the field of Juan).
To peck here and there (as a bird in search of grain).	<i>Manhinuká</i> (from <i>tuká</i>).
To search for grains of metals or minerals.	<i>Manhimúlos</i> (from <i>púlos</i> , "all of one color"). <i>Púlos</i> also means the grains themselves.
To wash one's face; to remove stains, smudges, etc.	<i>Manhilámos</i> (from <i>lámos</i> , "stain, smudge"). The root <i>hilámos</i> is from this combination.
To comb the mustache.	<i>Manhimisay</i> (from <i>misay</i> , "mustache").
To pick the teeth.	<i>Manhininŋa</i> (from <i>tiŋga</i> , "what adheres to the teeth". See tables).
To clean the ears.	<i>Manhinuli</i> (from <i>tutuli</i> , "earwax").
To clean the eyes.	<i>Manhimutà</i> (from <i>mutà</i> , "secretion of the eye").
To treat swelled eyelids or wash them.	<i>Manhimoktó</i> (from <i>poktó</i> , "swelling or inflammation of the eyelids"). <i>Pamoktohin</i> , a person frequently afflicted thus.
To clean the nails.	<i>Manhinŋokó</i> (from <i>kokó</i> , "nail, claw").
To cleanse from head lice.	<i>Manhinŋutu</i> (from <i>kutu</i> , "head louse"). <i>Manhinŋutuhan</i> or <i>maghinŋutuhan</i> , to cleanse each other thus. <i>Manhinoma</i> , to cleanse of body lice. <i>Tomahin</i> , person afflicted thus.
To follow by trailing; to hold in memory (met.).	<i>Manhimakás</i> (from <i>bakás</i> , "footprint, sign, trail, etc."). <i>Bakasin mo at naitó ang yápak</i> (follow it, here is the footprint). <i>Maghimakasan</i> , to follow each other on the trail, etc.
To rebel; revolt.	<i>Manhimagsik</i> (from <i>bagsik</i> , "cruel, tyrannical").
To avenge or take revenge.	<i>Manhiganti</i> (from <i>ganti</i> , "reward, premium"). <i>Pinanhiganti nilá siya</i> (they avenged him [her]). <i>Silá ang panhigantihan niya</i> (he will take revenge on them).
To peddle; to sell bad goods.	<i>Manhilako</i> (from <i>lako</i>).
To act like a child.	<i>Manhimosmós</i> (from <i>mosmós</i> , "child"). <i>Mosmós mo itó?</i> (Is this your child?)
To tell the fortune by the palm.	<i>Manhimálad</i> (from <i>pálad</i> , "palm").

To pretend to work, or to work without purpose.	<i>Manhimanday</i> (from <i>panday</i> , "smith"). <i>Panday wikâ</i> , great talker, "wordsmith."
To be uneasy on account of solitude.	<i>Manhimañgláo</i> (from <i>pangláo</i> , sadness, fear, or uneasiness caused by being alone). <i>Mapangláo na báhay</i> (a lonely [solitary] house).
To meddle; intrude.	<i>Manhimások</i> (from <i>pások</i>). <i>Houag mong panhimasukan ang búhay nang ibang mañgá táuo</i> (don't meddle with what passes in the life of other people).
To faint; swoon.	<i>Manhimatay</i> (from <i>matay</i> , "idea of dying." See tables: <i>matay</i> .)
To suspect evil.	<i>Manhimula</i> (from <i>pula</i> , "idea of not believing and blaming another"). <i>Pulá</i> is the idea of redness.
To beat about the bush.	<i>Manhimáling</i> (from <i>píling</i> , "bank, shore"). <i>Houag mo akong panlinggmilíngan</i> (Don't beat about the bush with me; don't try any red tape on me).
To change color or the expression of the face.	<i>Manhimuti</i> (from <i>puti</i> , "idea of whiteness").
To feel badly for lost work.	<i>Manhindayang</i> (from <i>sáyang</i>).
To embark in the boat of another.	<i>Manhinakay</i> (from <i>sakay</i> , "boat, vessel").
To exert one's self.	<i>Manhinápang</i> (from <i>tápang</i>).

THE INDEFINITE PARTICLE "MAGSA."

I. As usual, this particle has the past and present indefinite take *n* in place of *m*, while the *second* syllable (*sa*) of the *particle* is reduplicated for the present and future tenses. All three definites exist. See tables: *insik*. The signification of this particle is imitation, adoption or following the customs, dress, or language of another people. It is little used, *maki* being more customary. Ex.:

To follow American customs.	<i>Magsaamericano.</i>
To follow Bicol customs.	<i>Magsabikol.</i>
To follow Visayan customs.	<i>Magsabisaya.</i>
To follow Spanish customs.	<i>Magsacastila.</i>
To follow Ilocano customs.	<i>Magsailoko.</i>
To follow Moro customs.	<i>Magsakamorosan.</i>
To follow Tagalog customs.	<i>Magsatagalog.</i> <i>Ang sinasatagalog</i> , what followed or imitated, etc.; <i>Ang ipagsatagalog</i> , the reason or cause of such adoption. <i>Pag</i> is dropped with <i>in</i> .

II. *Magsa; isa;* as in the expressions *magsaárao ka nang damit*; put the clothes in the sun: *isahanġin mo itong barô*; hang this shirt in the wind, etc., are not from this particle but from *sa*, the preposition "in," conjugated with *mag* and *i* respectively.

III. The signification of *magsa* may be expressed by other particles than *maki*, among them being *magka* and *ma* with *an* suffixed. Ex.: *Si Juan ay nagkakastilán* (Juan is very Spanish in his ways [speech, etc.]). *Natatagalogan siyá* (He is very Tagalog in his ways). By doubling the root, if a bisyllabic one, or the first two syllables thereof if longer, a diminutive meaning is imparted. Ex.: *Natatagatagalogan siyá* (He is somewhat Tagalog in his ways).

THE INDEFINITE PARTICLE "MAGKAPA."

This particle changes initial *m* to *n* for the past and present indefinite, and reduplicates the *last* syllable (*pa*) of the *particle* for the present and future tenses. The sole use of the particle is to express, prefixed to roots denoting positions of the body or motions of the parts thereof, the involuntary remaining in such position, etc., as the result of fright, surprise, or other violent emotion. The definites with *i*, to express the cause, and with *an*, to express place, exist. (See tables: *múlat*.) Ex.:

To remain with staring eyes.	<i>Magkapadilat</i> . <i>Dumílat</i> , to open the eyes. <i>Madílat</i> , to be open (as the eyes). Syn., <i>magkapamílat</i> , to remain with the eyes open. <i>Ang ipagkapamílat</i> , the cause of remaining with staring eyes. <i>Ang pagkapamúlátan</i> , the place of remaining thus.
To be left with the mouth open; to stand with open mouth.	<i>Magkapañgañgá</i> , from <i>ñgañgá</i> . <i>Ñgumaná</i> , to open the mouth.
To stand showing the teeth (as an animal, etc.	<i>Magkapañgisi</i> (from <i>ñgisi</i>).

THE INDEFINITE PARTICLE "MAGKAN."

I. This particle takes *n* in the past and present indefinite in place of *m*, and has the peculiarity of reduplicating the *initial* syllable of all roots conjugated by it. For the present and future tenses the *second* syllable (*ka*) of the *particle* is reduplicated in a similar manner to the reduplication of the *gi* of *magin*. (See tables: *luhà*.) *Magkan* signifies primarily the involuntary flowing out of the secretions of the body, and has the definites of *i* for the cause and *an* for the place. In a metaphorical sense *magkan* is also used to express involuntary emotions, actions, etc., as will be seen by the examples:

To bleed.	<i>Magkandudugó</i> (from <i>dugó</i> , "blood").
To sweat from fear or illness.	<i>Magkanpapáwis</i> (from <i>páwis</i>).
To slaver; to drool.	<i>Magkanlaláway</i> (from <i>láway</i> , "saliva").
To weep or shed tears unconsciously (as from a wood fire).	<i>Magkanluluhà</i> (from <i>luhà</i> , "tear").
To blush.	<i>Magkanhihiyá</i> (from <i>hiyá</i>). <i>Kahiyá</i> , a shameful thing.
To undress or lose the clothes (involuntarily).	<i>Magkanhohobò</i> . <i>Nagkakanhohobò si Juan nang pagtaua</i> (Juan is shaking his clothes off with laughter).
To overflow; to exceed.	<i>Magkanlalabis</i> . <i>Linabisan mo ang utos ko sa iyó</i> (You exceeded my orders to you).
To drop off.	<i>Magkanlalaglag</i> .
To burst into laughter.	<i>Magkantatawa</i> .
To be stunned by a blow.	<i>Magkantitíláp</i> .

COMBINATIONS OF PARTICLES.

The combining of various particles is called "transcendency" by the writers upon Tagalog, and may be said to have the following characteristics: With two exceptions, double or triple combinations of particles prefixed to a root demand that the one immediately before the root take the definite form. (See tables, *áwat*; *álak*.)

First exception. Some roots conjugated by *mag* and *magka* admit *um*. (See tables, *pilit*; *dali*; *sunod*.)

Second exception. The particle *maka* precedes other particles, a property also possessed by *magsi*, except when in combination with *maka*, which goes before *magsi* in such cases. (See tables, *larò*; *gawá*; *húlog*; *dito*; *alis*. It must further be borne in mind that roots which are primarily conjugated by *mag* retain *pag* as a prefix invariably, as do also those roots differing in meaning with *um* and *mag*.

THE DESIGNATION OF PARTICLES.

For convenience of reference to the Spanish works and also to the work of Humboldt, the numbers given by the early writers to the various particles modifying roots are of use. They are:

1st. <i>Um</i> .	No def.	10th. <i>Magin</i> .	<i>Pagin</i> .
2d. <i>Mag</i> .	<i>Pag</i> .	11th. <i>Magsi</i> .	<i>Pagsi</i> .
3d. <i>Man</i> .	<i>Pan</i> .	12th. <i>Magsa</i> .	<i>Pagsa</i> .
4th. <i>Maka</i> .	<i>Ma</i> . . . <i>Ka</i> .	13th. <i>Manhi</i> .	<i>Panhi</i> .
5th. <i>Magpa</i> .	<i>Pagpa</i> .	14th. <i>Magpaka</i> .	<i>Pagpaka</i> .
6th. <i>Maki</i> .	<i>Paki</i> .	15th. <i>Magpati</i> .	<i>Pagpati</i> .
7th. <i>Pa</i> .	<i>Pa</i> .	16th. <i>Magkapa</i> .	<i>Pagkapa</i> .
8th. <i>Ma</i> .	<i>Ka</i> . . . <i>Ma</i> .	17th. <i>Magkan</i> .	<i>Pagkan</i> .
9th. <i>Magka</i> .	<i>Pagka</i> .		

In, *i* and *an* are the three particles always accompanying the definite.

THE PARTICLES "KAPAG" AND "KAPAGKA."

These particles are much used in Tagalog to express the ideas given in the following examples. The agent takes the genitive (or possessive) case and the object or effect of the action the accusative. Ex.:

When my father left, I left also.	<i>Kapagalis nang áking amá'y akó'y ungmalis din.</i>
After he finished his work, he came to where I was.	<i>Kapagkatapus niyá nang kaniyang gawá'y pinaritohan niyá akó.</i>

THE PARTICLES "PAG" AND "PAGKA."

The same expressions as the above may also be rendered by *pag* and *pagka*. Ex.:

When my father had gone away, they arrived.	<i>Pagalis dito nang áking amá'y siyang pagdátang nilá.</i>
When it strikes twelve, we will rest.	<i>Pagtugtug nang á las doce ay magpapahingá tayo.</i>
After you pay your respects to him, come here.	<i>Pagbatí mo sa kaniyá'y parini ka.</i>
After I eat, I shall go for a walk.	<i>Pagkakain ko'y akó'y magpapasial.</i>

THE PARTICLE "PINAKÁ,"

This particle, prefixed to roots, signifies to be held or reputed in what may be expressed by the roots. It may also mean "number of times made" in some cases. Ex.:

Rice is considered to be the bread of the Tagalogs.	<i>Ang kanin ay siyang pinakatinápay nang manḡá tagalog.</i>
We regard you as a parent.	<i>Kayó pó'y pinakamagúlang namin.</i>
He is regarded as their leader.	<i>Siyá ang pinakapund nilá.</i>

FORMATIONS OF NOUNS FROM ROOTS.

Nouns are formed in various manners in Tagalog from roots.

I. Some nouns are formed by prefixing *mapag* to the root. Ex.:

Mocker; scoffer.	<i>Mapagbiró.</i>	Respectful person.	<i>Mapagpitagan.</i>
Generous person.	<i>Mapagbiyaya.</i>	Destructive person.	<i>Mapagsirá.</i>
Scoffer; hoaxer.	<i>Mapaglibak.</i>		
Proud; arrogant person.	<i>Mapagpalalò.</i>		

II. *Palá* prefixed to roots forms other nouns. Ex.:

Quarrelsome person.	<i>Palaánuay.</i>	Blasphemer.	<i>Palasumpá.</i>
Drunkard.	<i>Palainum.</i>	Barrator (litigant to excess).	<i>Palawisap.</i>
Glutton.	<i>Palakain.</i>	Boaster; great talker.	<i>Palawikà.</i>
Loving (amorous) person.	<i>Palasintá.</i>		

Some of the above may be verbalized by changing the initial *p* to *n* or *m*. Ex.: *Nalakain siyá* (he became a glutton). *Nalalainum siyá* (he is becoming a drunkard). *Malalawikà siyá* (he will become a boaster). This is now provincial.

III. Some nouns of the classes under consideration are formed by prefixing *ma* either to the imperative or future of the root, as combined with *in*. Ex.:

Friendly person.	<i>Maibigin.</i>
Amorous person.	<i>Mairogin; masintahin.</i>
Disobedient person.	<i>Masuin</i> (from <i>siáy</i>).
Obedient person.	<i>Masunorin</i> (from <i>sumod</i>).
A jolly person.	<i>Matauanin</i> (from <i>taua</i>).
An affectionate person.	<i>Mawilihin.</i>
A timid, bashful person.	<i>Mahihiyin</i> (from <i>hiyá</i>).
A forgetful person.	<i>Malilimutin</i> (from <i>limot</i>).
A pleasant person.	<i>Malulugdin</i> (from <i>lugod</i>).
A sorrowful person.	<i>Malulumbayin</i> (from <i>lumbay</i>).
A delicate, sickly person.	<i>Masasaktin</i> (from <i>sakit</i>).
A timid person (cowardly).	<i>Matatakutin</i> (from <i>tákot</i>).

IV. Other nouns indicating occupations, professions, trades, etc., are formed by *man* with the future tense of the indefinite. See list of such at end of section three.

V. Nouns indicating a person suffering from a chronic disease or fault are to be found formed by suffixing *in* to the root denoting such disease or fault. (See Par. XXIII, *in*.) These nouns may be verbalized by *in*. Ex.: *Siyá'y himihiká* (he suffers from asthma). *Silá'y tinatamad* (they are lazy).

VI. Some nouns with an idea of place inherent are formed with the future tense of some roots with *an*. Ex.: *Pagbabaonan*, cemetery; burying place (from *baón*). *Pagbibinyagán*, baptistry (from *binyag*). *Pagpapatayán*, abbatoir. Place of execution, *Pagbibitayán* (from *bitay*).

VII. Some nouns indicating occupation are formed by *taga* combined with *pag* (*tagapag*) before a root. Ex.: *Tagapagbantay*, sentinel, watchman. Syn.: *Tagapagtánod*. *Tagapagsáing*, cook (from *sáing*, "cooked rice"). Sometimes *taga* alone indicates this. Ex.: *Tagalitgao*, wanderer, stroller.

MISCELLANEOUS WORDS.

The following words arranged alphabetically by roots in Tagalog will show the use of many idiomatic phrases, etc.:

Occupation; employment.	<i>Abala</i> (syn.: <i>gawá</i>).
To try; to intend.	<i>Magakala</i> (from <i>akala</i>).

Rancid.	<i>Ala</i> (rare). <i>Ang pinaala</i> , what is rancid. <i>Ang pagala</i> , the rancidity. <i>Umala</i> , to become rancid. <i>Makaala</i> , to make rancid. <i>Magpapaala</i> , to let everything become rancid.
To look after and follow a person. To heed; to note. The.	<i>Magalagbay</i> (from <i>alagbay</i>). [Rare]. <i>Umamin</i> , from <i>amin</i> . <i>Ang</i> . Sometimes used as "because." <i>Hindi akó makapagbanón</i> , <i>ang akó'y may sakit</i> (I am not able to get up, because I am ill). Plural <i>ang maná</i> .
To reap or cut rice. What?	<i>Magani</i> (from <i>ani</i> , "harvest"). <i>Anó?</i> <i>Anó bagá?</i> (What then?) <i>Anó pa?</i> (What else?) <i>Anó? Pagkakastilaan kita?</i> (What? Must we speak in Spanish?)
Unaccounted for; without reason; at random.	<i>Anóanó. Walang anóanó ang salapít itó</i> (this money is unaccounted for). <i>Tinapal siyá niyá walang anóanó</i> (he slapped him without reason).
Rancid (usual word). To growl.	<i>Antá</i> (same changes as <i>ala</i>). <i>Umangil</i> , var. <i>umangil</i> (from <i>angil</i> ; <i>ingil</i>).
To sing.	<i>Magawit</i> (from <i>awit</i>). <i>Silang lahat ay nagawit</i> (they all sang).
New.	<i>Bago. Bagongtáuo</i> ; bachelor. <i>Bagong damit</i> , new clothes. <i>Kabagongtauohan</i> , youthfulness; bachelorhood. <i>Bagong paniginoon</i> , <i>bagong ugali</i> , new lord, new customs. <i>Magbago</i> , to renovate. <i>Mamago</i> , to wear for the first time; also to renew. (See <i>bago</i> , adverb.)
To arise; to get up.	<i>Magbanón</i> (from <i>banón</i> , a Javanese word; see <i>tindig</i>). <i>Magbanón ka</i> (get up). Also means to lift. <i>Hindi akó makabanón nang tapayan</i> (I am unable to lift the jar).
Widower or widow. To change the clothes. To launch or put a vessel into the water; also to place a ladder. To travel on horseback or by means of horses.	<i>Baño</i> , var. <i>Balo</i> . <i>Magbihis</i> . <i>Mabungsod. Bungsoran mo akó nang hagdán</i> (place the ladder for me). <i>Manḡabayo</i> (from <i>cabayo</i> , "horse"). Derived from Sp. <i>caballo</i> , which in turn is from L. <i>caballus</i> , "nag; pack horse."
To palpitate.	<i>Kumábag</i> (from <i>kábag</i>). <i>Nagkakábag ang dibdib ko</i> (my heart [lit. chest] is palpitating). <i>Kakabagkábag</i> , to palpitate greatly.
To weigh anchor.	<i>Kumábag</i> (from <i>kabag</i>). Note the difference in accent.
A kind of rice. To clear off timber in order to cultivate the land.	<i>Kabog</i> . <i>Magkainḡin</i> (from <i>kainḡin</i>).

To pick (as a guitar); to twang; to pluck at.	<i>Magkalabit</i> (from <i>kalabit</i> , var. <i>kalbit</i>).
To snatch; to take by force; to pull up by the roots.	<i>Kumamkam</i> (from <i>kamkam</i>).
Iron or other chain or wire.	<i>Kauad</i> . <i>Magkauad</i> , to use a chain or wire.
What's his name. What do you call it.	<i>Si kuán</i> . <i>Ang kuán</i> . This word can be verbalized by <i>um</i> , <i>mag</i> , <i>magpa</i> , <i>maki</i> , etc.
To catch on the wing.	<i>Dumákit</i> (from <i>dákit</i>).
Bad or stagnant water along a shore.	<i>Dikyá</i> . <i>Madikyá itong dalampasig itó</i> (there is stagnant water along this shore).
To seal or close a letter.	<i>Magdiit</i> . <i>Pandiit</i> , seal, wax, gum.
To belong to.	<i>Gumanán</i> (from <i>ganán</i>). <i>Ganán sa ákin itó</i> (This belongs to me).
To be restless.	<i>Gumaso</i> (from <i>gaso</i> , rare). <i>Gasohan</i> , person disturbed. <i>Mangaso</i> , to disturb another. <i>Gagasohan</i> , restlessness. <i>Gagasogaso</i> , very restless.
To order to elect.	<i>Magpahalal</i> (from <i>halal</i>).
Girdle.	<i>Higpit</i> . <i>Mahigpit</i> , tight. <i>Maghigpit</i> , to tighten; to cinch up (as a girdle, strap, etc.). <i>Walang higgpithigpit</i> , slovenly.
To recline; to lean against.	<i>Humilig</i> (from <i>hilig</i>).
To dig a hole.	<i>Humúkay</i> (from <i>húkay</i>). <i>Ang pan-húkay</i> , the spade.
To cease; to end.	<i>Humumpay</i> (from <i>humpay</i>).
To wash the hands or feet.	<i>Maghugas</i> (from <i>hugas</i>). (See <i>lamos</i> , <i>ligò</i>).
To speak nasally.	<i>Mahuhumalhumal</i> (from <i>humal</i>).
To unite or bind together.	<i>Maglangkap</i> (from <i>langkap</i>).
To look blankly (as a blind person).	<i>Maglilang</i> (from <i>lilang</i>).
To sparkle (as the eyes in excitement).	<i>Lumilap</i> (from <i>lilap</i>) [rare].
To roll up (as sleeves or trouser legs); to lift the skirt.	<i>Maglilis</i> . <i>Bákit ka naglililis nang salawal?</i> (Why are you rolling up your trousers?)
To give alms.	<i>Maglimós</i> (from Sp. <i>limosna</i>). <i>Magpatimós</i> , to ask for alms.
To look first at one thing and then another.	<i>Lumín̄gap</i> (from <i>lín̄gap</i> , var. <i>lín̄ganap</i>).
To avert the eyes.	<i>Lumín̄gat</i> (from <i>lín̄gat</i>).
To look here and there on account of noise.	<i>Lumín̄gín̄gig</i> (from <i>lín̄gín̄gig</i> , rare). Probably a combination of <i>dín̄gig</i> , idea of hearing.
To look here and there hurriedly.	<i>Lumín̄gos</i> (from <i>lín̄gos</i>).
To glare in a wild manner.	<i>Lumíyap</i> (from <i>liyap</i>).
To act foolishly.	<i>Mamañgal</i> . <i>Magmamañgámanñgahan</i> , to feign stupidity.
To relish.	<i>Numamnam</i> (from <i>namnam</i>).
To wish; to desire.	<i>Magnasa</i> (see <i>pita</i>).
Wing (of bird).	<i>Pakpak</i> . <i>Lumipad</i> , to fly.
To pardon; forgive.	<i>Magpatáwad</i> (from <i>patáwad</i> , syn., <i>táwad</i>). <i>Magpatawaran</i> , to forgive each other.
Without respect; limit or consideration.	<i>Walang patomangá</i> .

To choose; to select.	<i>Pumili.</i> <i>Ang piliin</i> , what chosen or selected out. <i>Ang pinilian</i> (sing.) or <i>Ang pinagpilian</i> (plur.), what selected or chosen from.
To pick up.	<i>Magpūlot.</i>
To become dull (as a knife or razor).	<i>Pumorol</i> (from <i>purol</i>). <i>Ang purolin</i> , what dulled. <i>Tumomal</i> (from <i>tomal</i>), to be dull (as business). <i>Katumulan</i> , dullness. <i>Ang itomal</i> , the cause of such dullness.
To boil rice.	<i>Sumáing</i> (from <i>sáing</i>). <i>Sináing</i> , boiled rice.
Pest; epidemic; to suffer from.	<i>Magkasálot.</i>
To profess; to vow; to believe in.	<i>Sumampalataya.</i> <i>Ang sumasampalataya</i> , the creed, faith or believer.
To pass between rocks, hills, etc.	<i>Sumilang</i> (from <i>silang</i>).
To peep.	<i>Sumilip</i> (from <i>silip</i>).
To care for most diligently.	<i>Magpakasipagsipag</i> (from <i>sipag</i>).
To grasp; take hold of; pinch.	<i>Sumipit</i> (from <i>sipit</i> , "tongs"). <i>Sinipit</i> , an anchor.
To put vinegar on anything.	<i>Magsuká.</i> <i>Ang sukaan</i> , what dipped in or flavored with vinegar.
Can be.	<i>Súkat.</i> <i>Di súkat</i> , can not be. <i>Súkat bagá siyang pagkatiwalaan?</i> (Can he be trusted?) <i>Súkat [di súkat] siyang paniwalaan</i> (He can [can not] be trusted).
To run away from or hide from.	<i>Tumakas</i> (from <i>takas</i>).
To betray.	<i>Tumaksil</i> (from <i>taksil</i>). <i>Taksil na táuo</i> , a traitorous or treacherous man. <i>Kataksilan</i> , treason, treachery.
To cut grass; to mow.	<i>Tumagpas</i> (from <i>tagpas</i>).
To patch.	<i>Magtagpi.</i>
To be gaping stupidly.	<i>Tatanḡatanḡá.</i> <i>Magtanḡatanḡáhan</i> , to feign stupidity.
To look upward.	<i>Tumḡalá</i> (from <i>tiḡalá</i>). <i>Ang tiḡalain</i> , what seen thus.
To stare at.	<i>Tumitig</i> (from <i>titig</i>).
Friend.	<i>Katoto.</i> <i>Katotohin mo siyá</i> (befriend him).
Pleasure.	<i>Tud.</i> <i>Ang pagdáting ninyó'y nakatutud sa ákin</i> (Your arrival causes me pleasure). <i>Ikinátutud ko ang pagdáting ninyó</i> (Your arrival is a source of pleasure to me).
To do anything swiftly.	<i>Tumulin</i> (from <i>tulin</i>). <i>Magtulin</i> , to go swiftly. <i>Ang ipagtulin</i> , the cause of going swiftly.
To look down.	<i>Tumunḡó</i> (from <i>tuḡó</i>). Also to bow or incline the head. <i>Ang tunḡhán</i> , what looked at thus or the person bowed to.
To assign to; to turn over to.	<i>Magúkol.</i> <i>Si Pedro nagúkol nang kaniyang gagawin kay Juan</i> (Pedro turned over the work to be done by him to Juan).
To sprinkle.	<i>Magwisik.</i> <i>Ang panwisik</i> , the sprinkler.
Orphan.	<i>Uláa.</i>

To order.

Magútos. Sundín mo ang útos ko sa iyó (follow my orders to you).

The following examples, taken from the Tagalog edition of the *Renacimiento*, a paper of Manila, will give an idea of ordinary Tagalog composition as applied to modern conditions, and the use of foreign words in connection therewith:

I. Singapore, ika 12 (dalawá) ng (nang) Abril (1905). Ang paraan ni Rodjestvensky ay makarating siyá sa cabo (loñgos) Padaran na nasa baybayin ng Indo-China, at 150 milla ang agwat sa Saigon. Doon nga magpipisan ang nagkahiwalay na hukbong-dagat ng mga (maná) ruso, kun sakaling silá'y hindi maharang kapuwa ng mga japon.

Ang isang pangkat ng hukbong-dagat na pinañgunḡuluhan ni Rodjestvensky ay nasa baybayin ng Muntok ngayón na ulang milla ang agwat sa Sumatra.

Ang ibang mga sasakyán ay nasa pagitan pa ng Banka. Ang mga sasakyang iló'y nasa raang tiwasay sa pagitan ng Malacca.

Hindi silá naharang, sapagka't ang mga japon maráhil ay nasa malapit sa Formosa na doon nilá ibig makilaban.

Maráhil ang Batavia ang susunod na darauñgan ng mga ruso, sapagka't doo'y may cablang ábut hángang Rusia.

[Translation.]

Singapore, 12th of April. The plan of Rodjestvensky is to try to (arrive at) make Cape Padaran, on the coast of Indo-China, and 150 miles distant from Saigon. There the separated fleets (sea armies) of the Russians will unite, if the two are not encountered by the Japanese.

One division of the fleet commanded by Rodjestvensky is now off the coast of Muntok a few miles from Sumatra.

The other vessels are yet in the region of Banka. The other vessels of this (fleet) are remaining in the route (or neighborhood) of Malacca.

They were not molested, because the Japanese continued to remain near Formosa, where they wish to commence the struggle.

Russian vessels continue to follow each other into Batavia, because there is a cable connecting with Russia there.

II. Newchwang, ika 7 ng Abril. Ang 500,000 kataong bumuhuo ng hukbo ni Oyama ay sumasalakay na maigi sa hukbo ni Linevitch na nakapagtibay sa Kirin.

Mabuti ang paraan ng pagkakalusob ng mga japon at ang habá ng kanilang lupang nahahanayan ay may ápat na puo ú limang puong milla. Inaakala ni Oyama na itaboy untiunti ang mga ruso hángang sa kanilang madaig na lubusan.

Ang hukbong pinamamahalaan ni general Linevitch ay hindi hihigit sa bilang na 200,000, sapagka't bukod sa namatayan siyá ng marami sa labanan, ay marami pa ang nabihag ng mga japon.

[Translation.]

Newchwang, 7th of April. The 500,000 men composing the army of Oyama are advancing in good order upon the army of Linevitch now intrenched at Kirin.

The plan of advance of the Japanese is good (excellent) and the length of their front (ground) is 40 or 50 miles. Oyama is trying to push the Russians gradually until he can vanquish them all (unitedly).

The army under the charge of General Linevitch does not number more than 200,000, especially because besides the many who have been killed in battle there are many also who have been captured by the Japanese.

III. San Petersburgo, ika 6 ng Abril. Ang mga japon ay nakasusulong na unti-unti sa dakong kinalalagyan ni general Linevitch at ng kaniyang hukbo. Isang árao pa't ang Harbin ay hindi na marahil matutahanan ng mga ruso, sapagka't pinagiisipang gibain ng kadaway. Hindi na pinañgañgatawanan ng

nġá ruso ang pagpapakatibay sa Harbin, sapagka't may nakikikinikita silang malaking pangdñib na sasapitñ doon. Ang dakong wuruñgan nġ nġá ruso ay ang Vladivostok na kanilang inasahang mapagtñtibayang mañgi hñgang sa magkaroon nġ kapayapaan. Masamñ ang tayó nġ nġá hñkbong ruso, datapuwa't hindi namñ mapahñsay, itó dahil sa gulong nangyayari sa Rusia. Marami sa Rusia ang naniniwald na madadañg ang hukbo nñ general Linevitch, at kung magkagayón ay magkakaroon nġ kapayapaan.

[Translation.]

St. Petersburg, 6th of April. The Japanese are advancing little by little upon the position of General Linevitch and his army. One day more, and Harbin may possibly not be remaining to the Russians, because they think it may be destroyed by the enemy. The Russians are making no efforts to strengthen themselves in Harbin, because they believe themselves to be in great danger of capture there. The place of retreat for the Russians is Vladivostok, which they hope to fortify so well as to hold it until peace. The situation of the Russian armies is bad, but it can not be bettered on account of the riots taking place in Russia. Many in Russia believe that the army of General Linevitch will be defeated, and that in that event there will be peace.

IV. Manila ika 14 nġ Abril. Ibinabalitñ nġ Gobernador Dancel (Lalawigan Rizal), na noong umagñ nġ ika 5 nġ búwang lumalñkad ay may nadakip sa Bagbagin na tulong táuonġ labás at siyam na kalabao na ninanakao sa Novaliches, dalawang baril at dalawang revolver. Noong ika 11 ay may nadakip na isang táuonġ labás na may dalang, isang kalabao, at isang rifleng mauser, dalawang puong cartucho't dalawang puong rifleng remington. Noong ika 10 ay may nasumpuñgan ang presidente sa Taytay na isang remington na may sampuonġ cartucho. Ang nġá kalabao ay dinalñ sa tosereria municipal. Noong ika 11 ay nakadakip ñin namñ si Gobernador Dancel nġ isang nagñngañalang Pedro Pio, na ñi umano'y siyang nangbagabag na mañgi sa Baranka at Marikina noong viernes. Itó'y ñimigay kay mayor Haskell nġ constabulario. May nadakip pa ring dalawang táuonġ labás na may isang revolver colt at sampuonġ cartucho.

[Translation.]

It is announced by Governor Dancel (Rizal Province) that on the morning of the 5th of the current month there were captured at Bagbagin three outlaws and nine of the carabao stolen from Novaliches, two shotguns, and two revolvers. On the 11th there were captured one armed outlaw, one carabao, and one Mauser rifle, twenty cartridges, and twenty Remington rifles. On the 10th the presidente (mayor) of Taytay secured a Remington and ten cartridges. The carabao were sent to the municipal treasury. On the 11th Governor Dancel was also able to capture one called Pedro Pio, said to be the person who made trouble at Baranka and Marikina last Friday. This person was turned over to Major Haskell, of the constabulary. There were also two outlaws captured who had a Colt revolver and ten cartridges.

V. Hindi malalaunan at magtatayó ritó sa Maynilñ nġ bagong hospital. Itó'y isang ambagan nahiningi nġ Rt. Rev. Obispo Brent nġ siyá'y nasa Estados Unidos.

Ang salaping gugugulñ ay kaloob nġ limang universidad sa Harvard, Yale, Princeton, Pennsylvania at Columbia.

Ang manñgañgasawa nitó ay ang Iglesia Episcopal, datapuwa't tantangapin ang sinomang naukol sa ñbang reliññ.

[Translation.]

It will not be long until there will be erected here in Manila a new hospital. This will be from a subscription solicited by the Right Reverend Bishop Brent when he was in the United States.

The money to be offered is from the funds (interior) of five universities: Harvard, Yale, Princeton, Pennsylvania, and Columbia.

The direction of this (hospital) will be under the Episcopal Church, but anyone will be received belonging to another faith.

VI. Ang gobernador sa Bataan si G. Tomás del Rosario ay nag alay sa Balaña ng isang lupang may 15 hectarea at ₱4,000, ang halagá, upang mapagtayuan ng isang "secondary school." Ang yaong lupang yaón ay magagamit sa pagaaral ng agricultura ó ng mga dinong tungkol sa pamumukid, at magin-garalan din namán ng mga pagsasanay ng pangpalakás ng katawan.

Sa akala rin namán ng Gobernador ay mabuting magkaroon ng isang maestrong americano sa bayan bayan upang maitanyag ang mga paraan at ugaling americano sa mga filipino.

[Translation.]

The governor of Bataan, Hon. Tomás del Rosario, has given a piece of land comprising 15 hectares and worth ₱4,000, in Balaña, in order that there may be a site for the erection of a "secondary school." That land may be used for teaching agriculture or for sciences or occupations pertaining to the land, and for instruction in the means of strengthening the body (manual training school).

The endeavor of the governor will be to have one American teacher in each town in order to show the customs and habits of the Americans to the Filipinos.

VII. Di umano'y hihilingin ng Compania ng tranvia eléctrico na tulutan na ang sasakyang ito'y marapating paratingin hangan sa Palanyag.

Ipinagbibigay alam din namán ngayón sa gobernador general ng nanngangasiwa sa tranvia eléctrico na sa lunes ay pasisimulang patakbuhan ang daan sa Santa Ana.

[Translation.]

It is said that the electric street-car company will ask that the line be permitted to be extended to reach as far as Parañaque.

Notice has also been given to-day to the governor-general by the management of the electric railway that on Monday it will commence the operation of the road to Santa Ana.

VIII. Punaawa.—Ipinamanhik sa sinomang nakapúlot ng isang ásong lalaki na may balahibong kulay café at may puti sa dibdib at sa dulo ng paang kanan sa umahán, may taglay na collar sa liig at isang chapa na may numerong (bilang) 1965, ay mangyaring ibalik ó isauli sa daang Arranque bilang (bly.) 158 at doo'y kakamtan ang isang pabuya at dakilang pasasalámat.

[Translation.]

NOTICE.—It is requested that anyone who may pick up a male dog with coffee-colored hair and with white on the breast and the end of the right front foot, bearing a collar on the neck and a tag with the number 1965, will be able to return or restore him to No. 158 Arranque street, where a reward will be given, together with many thanks.

IX. Nawalá. Sa báhay na bilang 74 sa daang Rada, Tondo, ay nawalá ang isang manuk na sasabuwíng balahibong lasak, maitim ang tahid, maputi ang pat't baldado ang datu sa kanan. Sinoman ang makapagdalá ó makapagturó ng kinalalagyan ng naturang manuk ay bibigyan ng pabuyang halagang waló ó sampuonng piso.

[Translation.]

LOST.—From the house No. 74 Rada street, Tondo, there has been lost a gamecock with white and red (lasak) plumage, black spurs, and white feet, with the middle claw of the right foot crippled. Anyone who may be able to bring or point out the whereabouts of the said fowl will be given a reward to the amount of eight or ten pesos.

A careful study of the foregoing examples will enable one to clearly understand the general run of the modern language. Reading the native press, both for practice and keeping track of what is of interest in native circles, is recommended to all who may be stationed in the Tagalog region.

SECTION EIGHT.

The following table of the contractions and variations of the roots of Tagalog words will be found of use in quickly finding the form:

English.	Root.	Contraction, variation, etc.
To salute; hail	<i>Abá</i>	<i>Abín.</i>
To remember	<i>Alaala</i>	<i>Alalahánin.</i>
To be lazy	<i>Alisagá</i>	<i>Alisagán.</i>
What?	<i>Anó?</i>	<i>Anhín?</i>
Spouse; to marry	<i>Asáua</i>	<i>Asauín.</i>
Salt; to salt	<i>Asín</i>	<i>Asnán.</i>
Roof; cover; to roof	<i>Atip</i>	<i>Aptán.</i>
To carry on the shoulders	<i>Babá</i>	<i>Babhín.</i>
Uneasiness	<i>Balisá</i>	<i>Kabalisanhán.</i>
To moisten	<i>Basá</i>	<i>Basín; basán.</i>
To suffer; endure	<i>Batá</i>	<i>Bathín.</i>
To pound rice	<i>Bayó</i>	<i>Bayín.</i>
To give	<i>Bigay</i>	<i>Bigyán.</i>
To accustom	<i>Bihasa</i>	<i>Bisanhín.</i>
To buy	<i>Bilí</i>	<i>Bilhín; bilhán.</i>
To change the clothes	<i>Bihis</i>	<i>Bisin; bisán.</i>
To open	<i>Bukás</i>	<i>Buksán.</i>
To separate	<i>Bukod</i>	<i>Bukdín.</i>
To spill	<i>Buhos</i>	<i>Busán.</i>
To pass	<i>Daan</i>	<i>Danán; danín.</i>
To bring; carry	<i>Dalá</i>	<i>Dalhín; dalhán.</i>
To seize; arrest; detain	<i>Dakip</i>	<i>Dakpín.</i>
To arrive	<i>Dátíng</i>	<i>Datnín; datnán.</i>
To stick	<i>Dikit</i>	<i>Diktín; diktán.</i>
To stretch out the arms	<i>Dipá</i>	<i>Dip-hín; dip-hán.</i>
To hear	<i>Dĩngig</i>	<i>Dĩng-gín; dĩng-gán.</i>
Blood	<i>Dugó</i>	<i>Dugin; dugán.</i>
To do one's duty	<i>Ganap</i>	<i>Gampán.</i>
To work	<i>Gawá</i>	<i>Gawín; gawán.</i>
To pull down; destroy thus	<i>Gibá</i>	<i>Gibín; gibán.</i>
To awake	<i>Gising</i>	<i>Gisnán.</i>
Deposit	<i>Habilín</i>	<i>Habinlán.</i>
To kiss	<i>Halik</i>	<i>Hagkán.</i>
To substitute	<i>Halili</i>	<i>Halínhán.</i>
Ribbon; band	<i>Hapín</i>	<i>Hapmán.</i>
To sow; scatter seed	<i>Hasik</i>	<i>Haskán.</i>
To conduct; escort	<i>Hatid</i>	<i>Hatdán.</i>
To lie down	<i>Higá</i>	<i>Higán; hihigán.</i>
To blow	<i>Hihip</i>	<i>Hípan.</i>
To complain	<i>Hinanakit</i>	<i>Hinanaktán.</i>
To wait for	<i>Hintay</i>	<i>Hintín.</i>
To ask for	<i>Hĩngí</i>	<i>Hĩngín; hĩngán.</i>
To borrow (except money)	<i>Hiram</i>	<i>Hirmín; hirmán.</i>
To change	<i>Ibá</i>	<i>Ibhín; ibhán.</i>
To go for water	<i>Igib</i>	<i>Igbín; igbán.</i>
The other side	<i>Kabilá</i>	<i>Kabilín; kabilán.</i>

English.	Root.	Contraction, variation, etc.
To bite.....	<i>Kagat</i>	<i>Kagtín.</i>
To deny; cloak.....	<i>Kailá</i>	<i>Kailán.</i>
To eat.....	<i>Kain</i>	<i>Kamín.</i>
To untie; loosen.....	<i>Kalag</i>	<i>Kalgín; kalgán.</i>
Left.....	<i>Kaliwá</i>	<i>Kaliwín; kaliwán.</i>
To obtain.....	<i>Kamit</i>	<i>Kamtán.</i>
To grope for.....	<i>Kapá</i>	<i>Kapín; kapán.</i>
To grasp; embrace.....	<i>Kapít</i>	<i>Kapín; kaptán.</i>
To nibble.....	<i>Kibít</i>	<i>Kibtín; kibtán.</i>
To cut off.....	<i>Kitil</i>	<i>Kitlín; kitlán.</i>
To know; be acquainted with.....	<i>Kitala</i>	<i>Kitanlín.</i>
To exceed.....	<i>Labis</i>	<i>Labhán.</i>
To place.....	<i>Lagay</i>	<i>Lagyán.</i>
Strength.....	<i>Lakás</i>	<i>Laksán.</i>
To grow.....	<i>Lakí</i>	<i>Lakhín; lakhán.</i>
Contents; pulp.....	<i>Lamán</i>	<i>Lamnán.</i>
To soften.....	<i>Latá</i>	<i>Latín; latán.</i>
Far; distant.....	<i>Layò</i>	<i>Layán.</i>
Five.....	<i>Limá</i>	<i>Linhán.</i>
To err; to make a mistake.....	<i>Mali</i>	<i>Malín; malán.</i>
To observe; experience.....	<i>Masid</i>	<i>Masdán.</i>
To begin; commence.....	<i>Mulá</i>	<i>Mulán.</i>
To settle; appease.....	<i>Palagay</i>	<i>Palagyán. From lagay.</i>
To contain; include, etc.....	<i>Palamán</i>	<i>Palammán. From lamán.</i>
To listen.....	<i>Pakinig</i>	<i>Pakingán.</i>
To dream.....	<i>Panaginip</i>	<i>Panagimpán.</i>
Name.....	<i>Pangalan</i>	<i>Pangamlán.</i>
To break (as a rope, etc.).....	<i>Patid</i>	<i>Patdán.</i>
To squeeze.....	<i>Pigá</i>	<i>Pigín; pigán.</i>
To wring.....	<i>Pisil</i>	<i>Pislín.</i>
To cut.....	<i>Pátol</i>	<i>Putlín; putlán.</i>
To embark; to mount.....	<i>Sakay</i>	<i>Sakyán.</i>
To be ill.....	<i>Sakil</i>	<i>Saktín; saktán.</i>
To err; sin.....	<i>Sala</i>	<i>Sanlín.</i>
To tell; report.....	<i>Salidá</i>	<i>Salitín.</i>
Evil.....	<i>Samá</i>	<i>Samín; samán.</i>
To come back; to give back.....	<i>Saolí</i>	<i>Saolín; saolán.</i>
To burn rubbish.....	<i>Sigá</i>	<i>Sigán.</i>
To devour; eat.....	<i>Silá</i>	<i>Silín; silán.</i>
To put into.....	<i>Silid</i>	<i>Sidlán.</i>
To follow; obey.....	<i>Sunod</i>	<i>Sundín.</i>
To wonder at.....	<i>Taká</i>	<i>Takhán.</i>
To cover.....	<i>Takip</i>	<i>Takpán.</i>
To turn the back.....	<i>Talikod</i>	<i>Talikdán.</i>
To sow.....	<i>Tanim</i>	<i>Tamnán.</i>
To grasp; to hold to.....	<i>Tanigan</i>	<i>Tanḡnán.</i>
To stand.....	<i>Tayó</i>	<i>Tayán.</i>
To taste; try.....	<i>Tikim</i>	<i>Tikmán.</i>
To look.....	<i>Tingín</i>	<i>Tinḡmán.</i>
To redeem.....	<i>Tubós</i>	<i>Tubsín; tubsán.</i>
To dry.....	<i>Tuyò</i>	<i>Tuyín; tuyán.</i>
To move.....	<i>Ugá</i>	<i>Ugín.</i>
To return; repeat.....	<i>Uli</i>	<i>Ulín; Ulán.</i>
To sit down.....	<i>Upó</i>	<i>Upán.</i>
To lack.....	<i>Walá</i>	<i>Walín; walán.</i>

II. For names of animals, birds, fishes, and invertebrates not given in this work the student is referred to Jordana's *Bosquejo Geográfico é Histórico Natural del Archipiélago Filipino*, Madrid, 1885; to the work of Friar Casto de Elera, Dominican, entitled *Catálogo Sistemático de Toda la Fauna de Filipinas*, Manila, 1895; and to the book of Montero y Vidal, *El Archipiélago Filipino y las islas Marianas, Carolinas y Palaos*, Madrid, 1886. For the fauna the great work of Friar Blanco, Augustine, will be of great aid, as well as the reports of the forestry and agricultural bureaus at Manila. The work of Father Delgado, S. J., Manila, 1892, deserves attention as revised and annotated.

In conclusion, it is hoped that a careful study of the language under discussion will lead the student to explore for himself, and note the localisms and changes in each province. Any suggestions, corrections, or criticisms will be welcomed by the author.

TYPE SCHEME FOR PARTICLES, ETC.

Roots and unchanged words.....	indicated by..	roman l. c.
Infix IN and NAKA-MAKA as tense particle	do.....	ROMAN S. C.
Particles <i>i</i> and <i>an</i> (<i>han</i>)	do.....	<i>gothic italic l. c.</i>
Verbalizing particles <i>ma</i> , <i>na</i> , etc	do.....	<i>boldface italic l. c.</i>
(When retained as part of compound particle in pairs)	indicated by..	boldface l. c.
Adjective prefix ma	do.....	boldface l. c.
Euphonic "tie" g or ng	do.....	celtic l. c.
Reduplications <i>I</i> , <i>i</i> , <i>su</i> , etc	do.....	<i>italic l. c.</i>

I and II

o *na* si Maria. "I s
 o *na* si Maria. "Y
 iyá *na* si Maria. "E
 atin *na* si Maria. "V
 amin *na* si Maria. "A
 inyó *na* si Maria. "T
 ilá *na* si Maria. "T
 ko si Maria.
 mo si Maria.
 niyá si Maria.
 natin si Maria.
 namin si Maria.
 ninyó si Maria.
 pilá si Maria. } Si

pusulatín mo *na*? "Wh
 masúlat mo? "Wh

shay ang gagawín n
 "shay ang magawá niy

sasabihin mo *na*?
 masabi mo? "Wh

kukunin ninyó *na*
 t will you have take

isusulat mo *na* ni
 t will you have writ

ko *na* itong pála
 ll (will) have sown

álat nilá *na* itó? or
 bread this?"

I and II future perfe

si Tomás nang limang
; limang piso. "I will
,"

r **Makaáral** siyá. "He

or **Makasúlat** akó. "I

or **Makabíl** akó. "I wi
na or **MakaPAGbíl** akó

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track income, expenses, and assets, ensuring that all data is up-to-date and easily accessible.

2. The second section focuses on the role of internal controls in preventing fraud and mismanagement. It outlines various measures that can be taken to strengthen an organization's internal control system, such as separating duties, conducting regular audits, and establishing clear policies and procedures. The text stresses that these controls are not only for the protection of the organization's resources but also for the assurance of stakeholders.

3. The third part of the document addresses the challenges of managing a large and diverse workforce. It discusses the importance of effective communication, leadership, and team building. The text provides practical advice on how to motivate employees, resolve conflicts, and foster a positive work environment. It also highlights the need for continuous training and development to keep the workforce skilled and adaptable.

4. The fourth section explores the impact of technology on modern business operations. It discusses how digital tools and platforms can streamline processes, improve efficiency, and enhance data analysis. The text also touches upon the challenges of digital transformation, such as data security and employee resistance, and offers strategies to overcome these obstacles.

5. The final part of the document provides a summary of the key points discussed and offers concluding thoughts on the importance of strategic planning and vision. It encourages organizations to stay focused on their long-term goals and to adapt to changing market conditions. The text concludes by emphasizing the value of collaboration and innovation in achieving sustainable success.

I and II future perf

á akó. "I shall ha

1. Name of the person	2. Address	3. Date of birth	4. Date of death
5. Name of the person	6. Address	7. Date of birth	8. Date of death
9. Name of the person	10. Address	11. Date of birth	12. Date of death
13. Name of the person	14. Address	15. Date of birth	16. Date of death
17. Name of the person	18. Address	19. Date of birth	20. Date of death
21. Name of the person	22. Address	23. Date of birth	24. Date of death
25. Name of the person	26. Address	27. Date of birth	28. Date of death
29. Name of the person	30. Address	31. Date of birth	32. Date of death
33. Name of the person	34. Address	35. Date of birth	36. Date of death
37. Name of the person	38. Address	39. Date of birth	40. Date of death
41. Name of the person	42. Address	43. Date of birth	44. Date of death
45. Name of the person	46. Address	47. Date of birth	48. Date of death
49. Name of the person	50. Address	51. Date of birth	52. Date of death
53. Name of the person	54. Address	55. Date of birth	56. Date of death
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65. Name of the person	66. Address	67. Date of birth	68. Date of death
69. Name of the person	70. Address	71. Date of birth	72. Date of death
73. Name of the person	74. Address	75. Date of birth	76. Date of death
77. Name of the person	78. Address	79. Date of birth	80. Date of death
81. Name of the person	82. Address	83. Date of birth	84. Date of death
85. Name of the person	86. Address	87. Date of birth	88. Date of death
89. Name of the person	90. Address	91. Date of birth	92. Date of death
93. Name of the person	94. Address	95. Date of birth	96. Date of death
97. Name of the person	98. Address	99. Date of birth	100. Date of death

N

I and II futu

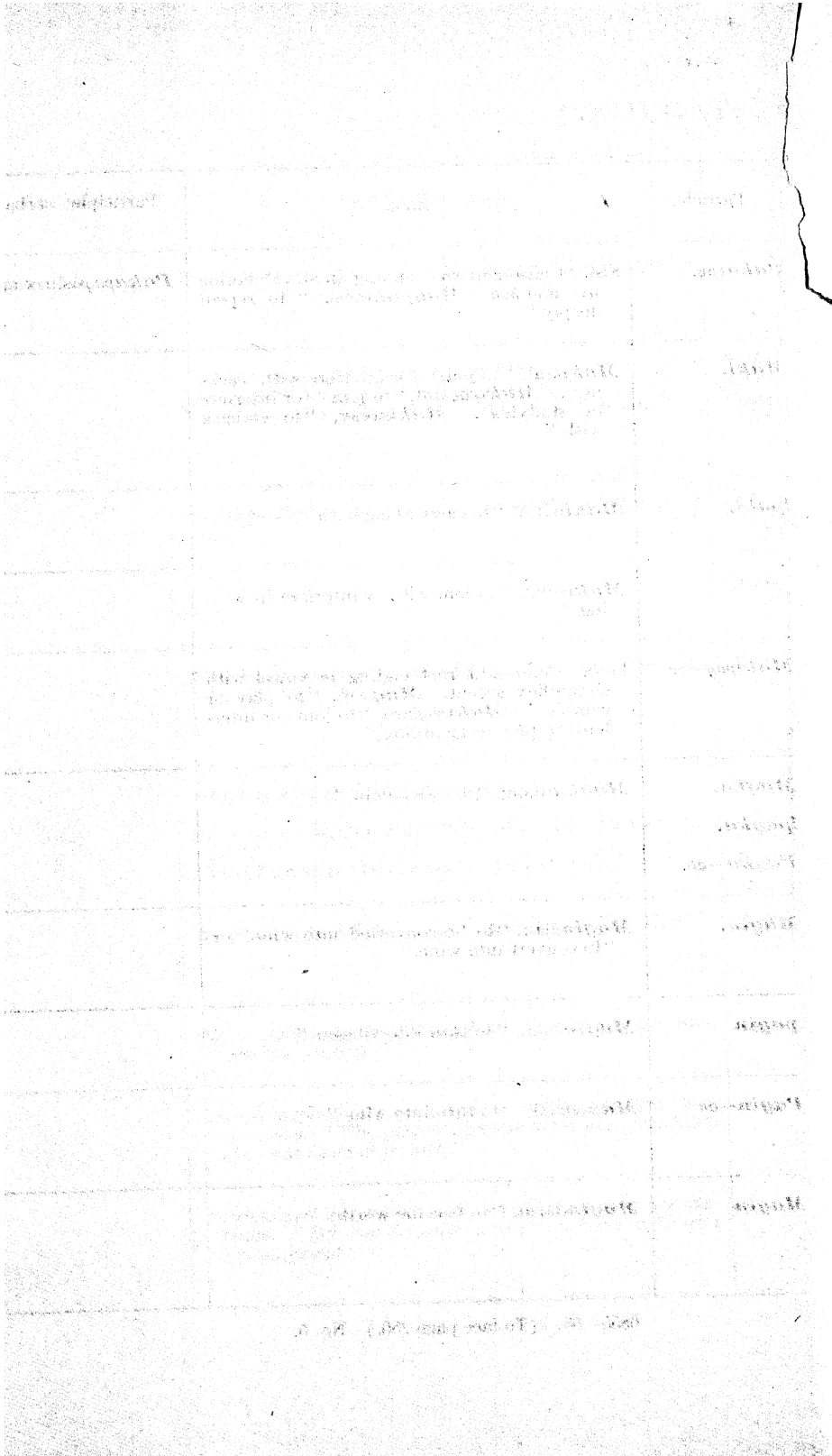
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